National Anti-Slavery Standard.

SYDNEY HOWARD GAY, EDITOR. Without Concealment....Without Compromise. EDMUND QUINCY, JAMES RUSSELL LOWELL, } CORRESPONDING EDITORS.

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Selections.

AT a weekly "Preachers' Meeting" of the Methodist clergymen of New York, Brooklyn, and Williamsburg, held a few weeks since; certain resolutions were passed on the Fugitive Slave Law, which, with the following note, were sent to the *Evening Post*, and published in that paper:

To the Editors.

GENTLEMEN:—The following preamble and resolutions, relative to the new fugitive slave law, were adopted by the "Preachers' Meeting" consisting of the Methodist ministers of New York, Brooklyn and Williamsburg, at their weekly meeting, in the Mission Rooms in Mulberry street, on Saturday, the 9th instant. Over thirty ministers were present, and though the subject was very fully discussed, yet in the voting there was entire unanimity, not a single voice being giving against any of the resolutions. I send them to you for publication since prudential reasons have induced the conductors of the Christian Advocate and Journal to deny the document a place in its columns.

Whereas, An act was passed at the last session of Congress, entitled "An act to amend, and supplementary to, an act respecting fugitives from justice, and persons escaping from the service of their masters, approved Feb. 12, 1793; and whereas, said act virtually denies the right of habeas corpus, the privilege of trial by jury, and the right of appeal, to an individual arrested under said act, on charge of being a fugitive from Slavery, and also provides for the summary removal of such individual to the land of Slavery upon "certificates" issued in a remote station—and "affidavits" that may be equally difficult of legal scrutiny, and which this bill declares "shall be conclusive of the right of the person" claiming such fugitive so to remove him, and cutting off "any process to prevent it, issued by any court, judge, magistrate, or other person whomsoever."

And *whereas* the fee of ten dollars on rendition of a decision in favor of the slave catcher, while only five is allowed should the decision be in favor of the alleged fugitive, may serve as a bribe to corrupt magistrates to decide against the fugitive:

And *whereas* by said bill, "all good citizens are commanded to aid and assist" in the execution of its provisions; and, also, power is given to the slave catchers appointed by the commissioners, "within their counties respectively," "to summon and call to their aid" any one who may chance to be near—thus compelling him under the pains and penalty of law, to assist, and making our broad domain a hunting ground for men, women and children, whose only legal offence is that, like our forefathers, they prefer freedom to Slavery, and act from the principle that they have a right to be free:

And *whereas* the "summary manner" in which the provisions of this bill are to be executed, is all calculated to defeat the ends of justice and good government, while the facilities it affords the kidnappers are such as to render insecure the dearest and most sacred rights of our colored citizens. Therefore,

1. *Resolved*, That said bill is inconsistent with the declaration of our national independence, and with the constitution of the United States, the one of which affirms that *all men* are endowed by God with the inalienable rights of "life, liberty, and the pursuit of happiness," and the other that "the writ of *habeas corpus* shall not be suspended, unless when in case of rebellion or invasion the public safety may require it," and also expressly guarantees that the trial of all crimes, except in cases of impeachment, shall be by jury.

2. *Resolved*, That said bill is inconsistent with the objects of our federal Union, which as set forth in the preamble to the constitution, were to form "a more perfect union, establish justice, ensure domestic tranquility, provide for the common defence, promote the general welfare, and secure the blessing of liberty to ourselves and posterity."

3. *Resolved*, That said bill is iniquitous and unrighteous in its provisions, and in flagrant violation of the law of God, it requires us to deliver up the fugitive, and commands all good citizens to assist, but God says, "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee;"—this bill requires us to place fetters upon the fugitive and send him back into bondage, while God says, "He shall dwell with thee, even among you, in that place which he shall choose, in one of the gates that liketh him best; thou shalt not oppress him."

4. *Resolved*, That it is the duty of all Christian men to seek, by all wise and prudent means, the immediate and unconditional repeal of said law; that this duty they owe to God, to their country, and to humanity.

(Signed) D. W. CLARK. } W. K. STOPFORD. } E. E. GRISWOLD, Chairman.

M. D. C. CRAWFORD, Secretary.

—No small stir has been created among that portion of the godly people of the Church North who are not yet, so far separated from the Church South but that they are willing and even glad at any time to give their services in a man-hunt. The soul of the editor of the *Advocate* is sorely grieved, and having his spirit of martyrdom screwed up to the sticking point by the lamentations of the *Journal of Commerce* and the *Commercial Advertiser* over the unwillingness of these clergymen to join in the hue-and-cry and act in a *posse* to run down a fugitive, he thus speaketh:

It has long been a principle with us, not to commit ourselves to fruitless agitations. We have never believed that the way to cure existing evils is to stir up the elements of society, and to force on a crisis in public affairs by dint of excitement. Consequently, on the great questions which have agitated the Church, we have always occupied conservative ground. This has been understood to be our position upon the subject of Slavery, from the time of the commencement of the agitations upon the subject in the Methodist Episcopal Church in 1832 until now. Our views of Slavery itself have been well understood, and need not here be stated; but in all the movements which have been made for its "extirpation," we have first asked ourselves the question, How are the measures proposed likely to operate? Will they probably reach the result contemplated? Where our reason plainly indicated that they would be likely to prejudice the cause which they professed to serve, we have stood aloof from them.

When the law, passed at the late session of Congress, for the recovery of fugitive slaves was published, we disapproved of several of its provisions, and sincerely hoped, at a future session, and at no distant date, it might at least be revised. This was with us a *private opinion*, which, in circles of friends, we occasionally expressed; but we never intended to be concerned in any political movement, or to enlist in the public discussions which we foresaw would arise. We have always observed, that where questions, of whatever nature, become mixed up with politics, and the public mind gets into a ferment, it is impossible for ministers of the Gospel to handle them with advantage; and that kind of interference, unless the call of duty is most obviously imperative, has but little influence but in its recoil upon the sacred office and the interests of religion. Of course, we determined to keep the discussion of this question out of the *Christian Advocate and Journal*.

In the meantime we were assailed from several quarters at the North, for not committing the Advocate to the question of the repeal, or the nullification, of the obnoxious law. The New York Correspondent of the *Western Christian Advocate* arraigned us before the numerous readers of that respectable paper *as a friend to that law*. This correspondent is the Rev. Daniel Curry, who—as if to torment us before the time—before his communication was mailed, pulled it from his pocket, and read us the paragraph to which we refer. We remonstrated with him, but to no purpose. The communication came out, and, after some reflection and advice, we concluded to leave the matter without reply. We were perfectly aware, that whatever was the design of the writer, the tendency of this publication was to prejudice us, and the paper with whose interests we were charged by the General Conference, before the people of the West; still we hoped their good sense would enable them to form a just estimate of the affair, and perhaps we might survive the shock. Our great desire was *peace*, more especially *the peace of the Church*; and we felt bound to endure almost any personal inconvenience rather than subject her to injurious agitation.

The next leading fact on which we wish to remark is the famous resolutions of the New York preachers' meeting, and our connection with them. We shall attempt no explanation of the action of that respectable body of ministers, only so far as we are personally concerned. In the first place, we wish it understood that we are seldom able to attend that meeting, as it occurs on our most busy day, and we consequently know only by report the preliminary circumstances which led to the action in question. On the day of the passage of the said resolutions we happened accidentally to be called, in courtesy to a stranger, to visit the meeting, and when we entered the room the matter of the fugitive slave law was under discussion. We gathered from what we heard, that a measure had been prepared, which a portion of the meeting—we had no means of judging how large a portion—could not acquiesce in. At length a series of resolutions was read, and—after some amendment—passed. The next thing was to request the Editor of the *Christian Advocate and Journal* to publish them. We thought we would not attempt to arrest the action, as we had taken no part in the discussion. To this proposition several brethren objected, but it was carried. We then performed the duty for which we came; and, after this, informed the brethren that we could not publish their resolutions. At the same time we stated, that our conduct in the matter would not be governed by opposition to the resolutions themselves, but by considerations of expediency, some of which we named. We did even say that we had voted for the resolutions, which was true enough.

Here we thought the matter would end. We considered the action as an expression of private opinion, at least so far as we were concerned, which, as we had declined publishing it, would not go abroad to do either good or harm. We left before the meeting adjourned, and know nothing, personally, of the action in relation to publication; but have been informed by the Secretary, that although members were permitted to copy the resolutions, the meeting itself never authorised their publication.

Here, then, is the whole of our participation in the resolutions in question. The favor we gave them was without much consideration or reflection, but it was given under the impression that the action was a mere expression of private opinion among friends and brethren, which would not be used through the press, unless perhaps by one man, who we supposed might make *our action* in the premises the subject of an editying paragraph in his "New York Correspondence."

With these views, which, in our simplicity, we honestly entertained, we must claim some little indulgence for a vote, which, under other circumstances, would never have been cast. If good or evil result from that action, it will be in consequence of its *publication*, and *in this act we had no participation*; and had such a result been anticipated by us we should have protested against the whole movement to the last.

But we are arraigned, and most violently abused, for not being willing to publish in the Advocate our own private opinions upon the matter in question. If an editor is bound to publish to the world all his opinions, it is something which we never before understood. We may have our own *political opinions* and we have a right to them; but this by no means makes it right or expedient for us to publish them in the Christian Advocate and Journal. This is the ground we occupy in relation to the fugitive slave law, and upon it we are willing to stand or fall.—So long as we trouble no one with our private sentiments the public has no concern with them. We allow others the right to think as they please in the matter, and we claim the same right.

Next for the publication of the resolutions of the preachers' meeting. An individual—we presume the brother to whom we have already alluded—forwarded a copy of them to the Evening Post for publication, accompanied by a note which states that the "conductors" of the Christian Advocate and Journal "for prudential reasons," had declined to publish them. The Commercial Advertiser commended the act, and this brought out a statement from our friend, that we voted for the resolutions. This strange act we consider a most flagrant violation of courtesy and confidence. We had always supposed that conversations and votes in the Preachers' Meeting were private and, to a great extent, confidential—that no member had a right to publish in the newspapers *what individuals say and do there*. If we are wrong in this—if a man's words and votes in that meeting are liable to be published in the secular newspapers without his consent, we must say that the sooner that meeting is dissolved the better. We were utterly astonished at the liberty taken upon this occasion, and our astonishment is shared by all the preachers with whom we have conversed.

If this system is to be pursued, when is a man safe? All confidence is at an end. Some may start up and say that we should say nothing in private which we were ashamed to see in the public prints. We don't admit this. We say many things in intercourse with our friends which we would not like to see in a newspaper, and so does every one else. Should we retaliate on this brother, we are sure we should subject him to serious inconvenience Should the speech he is reported to have made upon the fugitive slave law, at a previous meeting, be published in the political papers, by some one who heard it, without consulting him, he would complain of injustice. He has uttered sentiments in our hearing which we should be sorry to feel called upon to publish to the world. We spare the brother for the present, but he must not add future provocations.

It was not enough for our friend to publish the facts, as above stated, in the political papers, he must come out upon us, over his own proper signature, in a communication in Zion's Herald, in a style of which the reader shall be judge. Here it is:

DEAR BROTHER,—I herewith send you a copy of certain proceedings of our Preachers' Meeting in New York, taken from the Evening Post of the 25th instant. The document will speak for itself, and also do justice to the Methodist ministers in New York and vicinity; and I cannot doubt that it will be gratifying to yourself and many of your readers to be thus assured that all is right among us relative to the great question involved in that action. You will also perceive that we are under the necessity of going abroad for a way of access to the public. Our own paper is dumb upon this subject, though its editor professes, no doubt sincerely, to hate the Fugitive Slave Law as much as any of us, and actually voted for all of these resolutions; but when, by a further vote, he was requested to give them a place in his paper, he declined to comply. Now this is unquestionably a highly prudent course of policy but I have long thought that certain forms of prudence are quite as nearly allied to vice as virtue; and of late I begin to suspect many of its semblances of conservatism to be only so many subterfuges, by which to escape responsibilities and cover the disgrace of cowardice.—Permit me also to express the deep obligation I feel to yourself for the course of the Herald upon this important subject. Of all the public journals that have come under my notice, and they are many, no other has so well expressed my own views and feelings as has your paper. The sentiments you utter upon this subject are almost identical with my own, and the practical course of action you recommend I most heartily approve. I rejoice that we have a free press, an unofficial Methodist press, and that we have among us men connected with the press, whose regard for right and truth is more authoritative than the dictates of a temporising expediency. I shall not be surprised to learn that the circulation of the Herald in these parts shall have very considerably increased after the first of next January. I certainly wish it God-speed in its course of truth and benevolence.

Yours truly, DANIEL CURRY.

Brooklyn, Nov. 26.

Now, could Brother Curry have devised a method of assault more offensive to the feelings of a high-minded and honorable man than this? He not only charges us with inconsistency, but attributes to us base and unmanly motives. Our "prudence" is "quite as nearly allied to *vice* as virtue;"—our "conservatism" is a mere "semblance," and a "subterfuge by which to escape responsibility, and cover the disgrace of *cowardice!*"—and, by clear implication, our "regard for right and truth" is less "authoritative than the dictates of a temporizing expediency!" What could be said better calculated to degrade the conductor of a religious journal in the public estimation? What worse thing could he have said of an open and a dangerous enemy? We may safely leave our past history to speak in reply to these gross assaults upon our character. If we are liable to the charge of "cowardice," it is not because we ever buffeted a man who was pledged to keep the peace, or ever *deserted our post through terror of martyrdom*.

It will be observed that all this fury is let loose upon us for refusing to publish the said resolutions of the preachers' meeting. Now, can our readers believe that immediately after our refusal to publish those resolutions Brother Curry said *he could not blame us for not publishing them*? This he did say and much more which indicated a spirit of kindness and friendship toward us, which seemed to have wholly deserted him some time between the 9th and the 26th of November.

We account for the proceedings of this mistaken brother upon the principle of the influence of fanaticism upon the human judgment. The man talks like a Christian philosopher upon other things, but upon the subject of the obnoxious law, he raves, and when the furor of benevolence for the slaves seizes him, he breaks over all the bounds of decent propriety, and disregards both the sanctity of private confidential intercourse and the bonds of friendship.—Well may we say, "*Et tu, Brute!*" "If it had been an enemy, I could have borne it."

So much for the spirit of the measures taken with us; a word or two now upon their policy and design The whole has had one leading object, and that is, "*to draw us out*"—to force us into the service of a cause, for the promotion of which our friend Curry seems to think he has a special mission. He must hem us in, and shut us up to his course of action. Hence he sets the machinery at work, first in the West, then in the East, and at the same time kindle a fire about our ears in the city of New York.—Others have joined in the same enterprise. A writer, in the last number of Zion's Herald, after speaking of the fugitive law, introduces us thus: "But why have we nothing from Dr. Peck, in the Christian Advocate and Journal, about the subject? Is it because he is afraid to speak out his mind? I detest such miserable policy."

In relation to the whole, we have just to say, that we are not to be whipped into the traces in this way. It is a *usurpation* and a *tyranny* to which we will never bow. Let Brother Curry, and those who are of his way of thinking, mount Rosinante, and run a tilt at a wind-mill, if they please. If they have a special commission to enter a crusade against the fugitive slave law, let them magnify their office—let them run till they are out of breath—and, at their present rate of speed, this will not be long; but they cannot reckon us among their recruits—we [illegible]

The insinuation of an interference with the *patronage* of the Advocate is significant. We will see whether our patrons desire us to convert its columns into an arena of political strife. If so, they will doubtless leave us; but we have strong grounds to hope that there will be enough to rally around the Advocate and Journal to sustain it upon its present line of action.

We are fully apprized of the difficulties of our position, but we cannot abandon it. The question now is, will those who favor the fugitive slave law allow us the right of a private opinion against some of the provisions of that law, if we do not agitate the question in the paper? And will those who are hostile to that law allow us to stand aloof from the agitations upon the subject, and keep the paper clear from the discussion? If so, we can proceed in the work of "spreading Scriptural holiness over these lands," and fulfil what we conceive to be our appropriate mission.

We have now done for the present, and we hope we shall not feel called upon to resume the subject.

From The Anti-Slavery Bugle.

ONE CLERGYMAN SELLING ANOTHER.

ONE day last week it was announced in handbills posted in the streets of Salem that Tabbs Grosse, a regularly licensed local preacher of the Methodist Episcopal Church and a *Slave*, from Mason County, Ky., would preach in the evening at the Methodist Chapel, and solicit help from the audience to enable him to make himself the owner of his own body! For once Parson Montgomery was not ashamed to be seen in the street with a black man, and the 'alacrity' with which he assisted in nailing up the handbills, set off as it was by a most condescending smirk, seemed to say, 'There! I wonder what those infidel Abolitionists will say now! Will they ever dare to call me pro-slavery again? Havn't I demonstrated before the people of Salem the genuineness of my love for the slave? How fortunate, though, that I have found a chance to do it without in the least identifying myself with he Abolitionists! That such were actually the thoughts of the Rev. gentleman we do not affirm—we only say that such was the apparent language of his acts, such the interpretation of the smirk aforesaid by some who were so fortunate as to catch a glimpse of his peculiarly clerical phiz in the rather dull light which that smirk imparted.

The opportunity of hearing the Gospel expounded by a 'chattel' is not often enjoyed in this benighted part of the country, though it would be ungrateful to deny that much of the preaching with which we are blessed is thoroughly leavened with the chattel principle. We had some curiosity to see how a clergyman would look begging money of the people to put in the pocket of another clergyman, of the same Church with himself, that he might thereby become the owner of his own body; and so we went with our friend Heaton to the Methodist Chapel at the time appointed. We saw in the pulpit with Parson Montgomery a stalwart black man, who, whatever might be his qualifications for preaching, certainly looked as if he were capable of taking care of himself without the aid of a master. Mr. Montgomery was exceedingly gracious and patronizing, but such unearthly and unatural groans as came from him while the black man was praying, we have rarely heard. We like well enough an 'amen,' or any other form of response, when it follows some stirring sentiment and comes spontaneously from the heart; but when responses issue from the lungs as if they were forced out at regular intervals by the turn of crank, without any intelligent relation to the sentiment of the speaker, they are more annoying than the scream of an old-fashioned cider-mill. If Parson Montgomery thought his groans would produce an impression that he was under the influence of strong religious emotion, we can assure him that he was never more mistaken. They shocked the nerves of his hearers, but they touched nobody's heart; how could they?—They were too hollow and mechanical for that. The chattel took for his text the words of Jesus: "Go ye into all the world and preach the Gospel to every creature." He was rather illiterate, and his theological instructors had evidently taught him that noise was indispensable in preaching; but he uttered a good deal of wholesome truth notwithstanding, and proved himself a man of good natural endowments. He made frequent allusion to his condition as a slave, and every one must have felt indignant that such a man was in the eye of the law only a working animal; but for some reason he was not at all communicative in relation to his experience under the peculiar institution. Mr. Montgomery took the entire control of the meeting, and very careful was he that no one should have opportunity to ask any questions. Whether he had advised the slave to conceal from the audience the name and the occupation of his master, it is not for us to say; we only know that they were not communicated. His credentials were read in due form, and the audience were told that he had come to Ohio to raise $400, the price at which his master had consented to part with him.

Now who was the man that claimed this minister as his property, and who was to pocket the cash which he was trying to collect? Was he an infidel—a disciple of Tom Paine and Fanny Wright? No—he was a member and a MINISTER of the *Northern* Methodist Church! He was Parson Monigomery's 'dear brother in the Lord,' Rev. JAMES SAVAGE, of Mason County, Ky. Yes, this minister of the Methodist Episcopal Church is permitted by that Church to claim his brother minister as a chattle, and to extort from his utter poverty the sum of $400 as the price of that liberty which God has conferred alike upon every human being. The Church which throws the shield of its protection over villainy like this is that to which the Methodists of Salem are attached. They are responsible for it, for they baptize it in the name of Christ and fellowship those who practice it.

Now we do not blame the colored man for making an effort to free himself from the fangs of the Rev. James Savage, but we do think the Methodists, if they were not oblivious to shame, would scorn to ask or even permit the Abolitionists, whom they constantly denounce as infidels, to pay one penny of the ransom money. For their own credit, if nothing else, they should have raised the amount among themselves. Above all it was superlatively mean in Parson Montgomery to conceal from the audience the fact that he was begging for money, not alone to free the slave, but to put it in the pocket of his man-stealing brother. He not only did this, but after friend Heaton and ourself had retired from the meeting, (he was not manly enough to do it while we were present,) he had the assurance to sneer at us, as if we had shown the insincerity of our Anti-Slavery professions in not helping to put $400 into the purse of a clerical robber!

We have sometimes paid money to buy the freedom of slaves, but in this case we did not give a cent. Aside from the principle involved in this as in all similar cases, we thought it best that the colored man should be compelled to raise the sum he needed among his own brethren, who never contribute anything to the support of the Anti-Slavery Cause. The little we are able to give for the slave's benefit we choose to spend in direct efforts to change the public sentiment on which the whole system rests, rather than in *hiring* the slaveholder to loose his grasp upon the throat of his victim. And of the whole tribe of slaveholders, the very last to whom we would offer tribute are the 'paid hypocrites,' so graphically described by Whittier, who

"*Preach* and *kidnap men!*
Give thanks—then rob God's own afflicted poor!
Talk of Christ's glorious liberty, and then
Bolt hard the captive's door."

And in the language of the same writer we exclaim—

"How long, O Lord! how long
Shall such a priesthood barter truth away,
And, in thy name, for robbery and wrong,
At thy own altars pray?
Woe to the priesthood! woe
To those whose hire is with the price of blood—
Perverting, darkening, changing as they go,
The searching truths of God.
[illegible]
Shall perish; and their very names shall be
Vile before all the people, in the light
Of a world's liberty!"

From the Sandusky Mirror.

THE TROUBLES OF NICK BUYER!

OUR readers have heard of the great excitement in Chicago, originating in the supposed attempt to arrest and carry off fugitive slaves—thence communicated to Detroit and Cleveland, whence telegraphic dispatches had been sent, that attempts would be made to arrest fugitive slaves from the steamer Niagara. It may astonish our readers to hear that our quiet, unobstrusive and peaceable fellow-citizen, Nicholas Buyer, was the innocent and unintentional cause of all this hubbub, excitement, and alarm, and "preparations for war,"—but it is even so.

Our friend Nick, having remained quietly at home for the last twelve years, dispensing good cheer to the people of this vicinity, took it into his head to desert his saloon for a few days, and pay a visit to Chicago. In company with a German friend, Mr. Bennet, a large, stout looking man, who is unable to speak English, he started on a pleasure excursion to the "Garden City" of the prairies. His first mishap was an accident on the Michigan Central Railroad, which detained the cars about twenty-four hours, where there were no hotel accomdations. Arrived at Chicago, fatigued, and sadly needing the offices of a barber, they registered their names at a hotel, and were particular to select adjoining rooms, that Mr. Buyer might act as interpreter for his friend, and stepped into a barber-shop.

They found one chair vacant. Nick directed the barber to shave his friend, while he waited for the chair, which was then occupied. The other barber, (master of the shop, a fine looking young negro, employed in shaving a stranger,) began to eye Nick very close. Suddenly his hand began to tremble, and he stopped shaving and sharpened his razor; he repeatedly made attempts to shave the gentleman, but every time failed, in consequence of nervousness, and made a show of honing his razor, all the time casting furtive glances at our friend Nick. Finally he dropped his razor and ran out of the shop, greatly to the astonishment of every body present.

The Barber went to the Hotel and told the landlord that his master, Mr. Ells, was in his shop, with a powerful looking man, as assistant, to take him back into Slavery, at the same time handing the landlord $150, which he told him to hand to his master if he would not attempt to arrest him, and then fled. The alarm immediately spread over the city—crowds of black and white men gathered. Nick, on his return to the City Hotel, found himself addressed as Mr. Ells, and the $150 offered him, if he would leave. Nick protested that he wanted none of their money; that he was no slaveholder or slave-catcher, but only a saloon keeper from Sandusky City—that his name was not Ells, but Nicholas Buyer, as they would find it written on the Register. But to no purpose. "It was easy for a man to write anything on the Register he chose."—"Jackson, the barber, was an intelligent negro, and had recognized him as his master, Mr. Ells." Side threats and muttered oaths were heard on all sides, purposely in his hearing, while others came to him and advised him as a friend to flee the town immediately. No act of violence was committed.

On retiring to rest, the landlord refused to allow them to occupy the rooms they had selected, but placed Nick—Mr. Ells, as he persisted in a splendidly furnished room on the first floor, while his German friend was taken through numerous winding passages to the farthest extremity of the garret.

The next morning, the Chicago papers contained notices like the following, which we clip from the 'Chicago Journal.'

"RECOGNITION.—Mr. Jackson, a well known barber, whose shop is connected with the City Hotel, has within a few days past received telegraphic dispatches which occasioned him considerable uneasiness, intimating as they did, that his former master was making arrangements to re-capture him.

"Yesterday morning, a gentleman entered his shop and seated himself in a chair preparatory to being shaved. Mr. Jackson, brush in hand, was approaching him, when a second look revealed in the gentleman aforesaid, the agent and friend of his master, a part of whose business hereway was to secure the said Mr. Jackson.

"Handing brush and box to a journeyman, Jackson quietly stepped out at the door, and was *non est inventus*. A writ of—what is the word?—to take a man where he *isn't*, as well as where he is, will probably be needed for this case."

The alarm and excitement spread over the city. Hundreds of negroes were fleeing in all directions. The threats continued; while others came to our unwilling hero, and told him the "Negroes were his property, and he ought to have them."

Nick found himself closely watched. Wherever he went he found close behind him a tall, athletic looking black, who stuck by him with as much pertinacity as his shadow.

Mr. Buyer then began to look over the city for an acquaintance, who could undeceive the people. He fell in with Mr. Kellogg, who avowed that he had known Mr. B. for five years in Sandusky. The inquiry was then made as to who Mr. Kellogg was, and finding that he had only been in Chicago a short time, it was concluded he was a spy sent on by Mr. Ells in advance. Mr. B. had made preparations to go a gunning for prairie hens, but learning that his life would be in danger if he got off alone, he concluded to return to Sandusky. Having already sent his German friend from the city, (who by the way, it was reported, refused to talk, because he did not choose to, not because he could not speak English,) he booked himself for Detroit. As ill-luck would have it, this occurred just after the steamer Niagara had left with a large number of fleeing fugitives on board. The Chicago people telegraphed to Detroit. Great preparations were made there to aid in sustaining the law by force, and on the other hand to rescue the fugitives in the case of their arrest by the supposed Mr. Ells. The report was telegraphed to Cleveland, that preparations might be made there in case the fugitives were not rescued at Detroit. At Cleveland committees of public safety were appointed—great excitement prevailed, and thousands gathered on the docks to receive the Niagara.

The fugitives mean time left the Niagara at China, on the Canadian side of the river St. Clair, where the boat stopped for coal. The expected violence both at Cleveland and Detroit, therefore, did not occur.

Mr. Bayer, after many hair-breadth escapes, arrived safely home, and vows he will never leave home again, unless his hat is "chalked," so that he cannot be mistaken for a slave-catcher.

From the Edinburg News.

MAN-STEALING MADE EASY.

ALL America is agitated by scenes consequent upon the passing of the Fugitive Slave Bill. Every where, the southern man-stealer or his shadow is producing universal consternation. Daniel Webster, a name which the universal humanity of after ages will brand with the infamy of fame—said two days after this bill had become law,

"Now is the winter of our discontent
Made glorious summer;"

but this "sun of York" had already disgraced his manhood, and his prophetic pretensions might very safely have been despised. So the Abolitionists predicted, and so the events have turned out. The bitterness of intestine feud now burns more fiercely than ever. Citizen is arming against citizen; the slaveholding authorities, even in what is usually called the free States, have threatened a war of extermination against the defenceless blacks who have sought refuge in their midst; while the negroes have in many cases pledged themselves, before their Maker and the world, to stand or fall *en masse*.

The enactment which has caused this intense commotion is to a very small extent new in its operation. The federal constitution contains a clause inserted at the instance of the south, not only preventing the laws of those States in which fugitive slaves might seek refuge from declaring them free, but also "that they shall be delivered [illegible] claim of the party to whom they may belong." This clause imposed an obligation on the States, but gave Congress no power to enforce it, and hence each State did as it thought proper. The State of New York, by public act as a State, forbade their justices to act in any such diabolical recoveries, thus practically declaring the clause in the federal act unconstitutional, while the Government has exercised an equally unconstitutional power in the district of Columbia, by conferring powers upon the state marshal as much unauthorised by the federal compact as they are revolting to humanity. By the act of 1793, the slaveholder, without oath or judicial process of any kind, may seize his prey and drag him before any single justice of the peace. This officer is of the lowest judicial grade, entitled to no fees for his services, and therefore peculiarly accessible by southern gold. If this functionary, "by oral testimony or affidavit," can be satisfied, the doom of the wretched prisoner is sealed, and, torn from wife and child, he may be hurried into a life-long Slavery far worse than death. This law, bad as it was, did not *anticipate* the bloodhound's track in search of the fugitive; but the remissness of the law was supplemented by the federal government in its own territory, and in Washington—the metropolis of the country—the United States' marshal could apprehend any colored man he chose to suspect of being a fugitive slave, imprison without trial or conviction, sell him into Slavery, if free, to pay the jail fees; it claimed as a slave, the fees were payable by the owner. What government of the Old World practises such fiend-like wickedness as this? But when we add, that all money obtained by this marshal jailer for slaves sold goes into his own pocket, unless when claimed by owners of negroes, the temptation to sell free men into Slavery becomes appalling, and the people and government who disgrace themselves by allowing such deeds to go forth under their sanction, may righteously be held as the common enemies of man.

The governmental district of Columbia ceded by Virginia to the central power was under one slave-law, the portion ceded by Maryland under another; and the terms of the latter are—"If a free man of color should be apprehended as a runaway, he is subjected to the payment of all fees and rewards given by law for apprehending runaways, and upon failure to make such payment, he is liable to be sold for a slave." Was ever such iniquity before framed into a law, and this by men calling themselves Christian and free? This law of Washington is beyond doubt the most iniquitous statute that disgraces Christendom, and Turkish despotism might try in vain to rival such despotic tyranny and cruelty. And yet the late fugitive bill is substantially an enforcement of this law throughout all the States of the Union. The marshal of the United States in the very capital of the country—this monster in human form—seized 179 human beings in two years, 26 of whom he admitted to be free men who either required to prove or buy their liberty, while six are admitted to have been sold into hapless Slavery to pay the jail fees—that is, the price of the jailer's demoniacal barbarity.

Such was the slave law till September 1850, when Millard Fillmore gave force to the fiendishness of Clay, Webster, Dickinson, and Foote. The northern States, as we have already stated, treated the law as a dead letter, and the new slave bill was introduced to satisfy the virulent cupidity of the south. It holds every marshal and deputy-marshal (equivalent to our sheriffs) personally liable for the execution of every warrant against a fugitive, under penalties to the assumed value of the man by his pretended owner. It empowers and commands all officials of the Central Government to act as justices wherever they may be located, for the better carrying out of the act; it empowers and commands the legal authorities of each State to exercise the same powers for the same purposes; "all good citizens" are commanded to join in the abomination, and should any obstruct, hinder, or prevent such capture, or harbor or conceal any fugitive from the fangs of these destroyers, he is to forfeit the sum of one thousand dollars for each fugitive so lost, to the slave-hunters, and this sum may be recovered as a debt at common law. If the marshal captures a free man, he is to be paid with five dollars, if a slave, the fee is to be doubled, and so, too, with the hunter, besides all other fees that may be necessary. Should the man-stealer declare that he fears a rescue, he is entitled to employ as many men as he may deem necessary to prevent it, and the expense of the whole, whether in travelling or resting, is to be paid out of the treasury of the United States. Such is an outline of this new law for enforcing the barbarous provisions of its practically obsolete predecessor; and to all haters of oppression it presents grave materials for consideration, but more particularly to the liberty-loving and Christian portion of the people of this country. It may be taken as perhaps the most atrocious law ever engrossed upon the statute-book of a State pretending to civilization, and must be looked at as such. Nations have been conquered and converted into slaves—our own countrymen have been sold as such on the streets of Rome; nations have perished under the hoof of the oppressor; Poland and Hungary have been blotted from the map of Europe; peoples have become madly drunk with the blood of their fellows, or have degradingly submitted to hold themselves in readiness to be offered at the shrine of an individual will, like the French or Turks; but never before in the world's history has a nation surrounded by liberty, with the light of the world in its midst, and the highest rights of individual humanity inscribed upon its constitution, voluntarily and almost with one consent described itself, for the instruction of posterity, as the "nation of kidnappers." Such an honor in the world's category of crimes has been reserved for democratic and republican America. She has basely filled the only niche left empty in the temple of despotism, and allowed the milder tyrannies of the Old World to point the finger of scorn at their pretensious liberty-boasting rival. Hook once called for a pound of short sixes, lighted at both ends, that he might catch a glimpse at an individual introduced to him as an American gentleman; every man who would not become a traitor to humanity must henceforth look sharply about him, lest his hand become polluted by the grasp of an American kidnapper. But the subject has higher aspects than this. So long as the active guilt of Slavery was confined to the southern States, the ministers and Christians of the north had all a holy hatred of the accursed thing, but as citizens of the north they could not interfere with the "peculiar institutions of the south." Now, however, things have become altered. Every functionary of every individual State—the men elected by the votes of the people, north as well as south—are bound to become man-stealers by active effort, and every Christian minister who does not raise his voice in loud and stern opposition to the wrong must be held as participating in the crime. The day has come when the chaff of American philanthropy—we had almost said American Christianity—is to be winnowed from the wheat; and while the people of Britain ought to strengthen the hands of the one, their social and Christian intercourse should be carefully guarded from the pollution of the other. There will be great timidity, and there may be many excuses urged by rev. gentlemen upon this point. The leaders of the Free Church will of course throw their influence into the scale of the oppressor, and some Dissenters may attempt to follow in their wake here as everywhere else; but let the people arise and put on their strength; let their social cry be no intercourse with man-stealers, and let them religiously determine that they will endure no spiritual fellowship or communion with either slaveholders of the south or slave-catchers of the north—albeit the latter do their work by proxy—and this most infamous law, as well as the system it was intended to support, will have received a heavy blow—perhaps perish under the attack of a well aimed public opinion.

From the Evening Post.

THE REPRESENTATION OF PROPERTY IN CONGRESS.

THE following statistics relating to the representation of slaves in the National Congress at different periods of our Federal existence, are remarkable. The rapid increase of the free population compared with the slave, the slow advance of the slave States in growth and prosperity, as compared with the free and larger number of our population, which, with every stage of our national growth, is required to return a single representative to Congress, are circumstances which have begun to operate a gradual diminution of the representation of property in the House of Representatives.

On inspecting the tables given below, it will be seen what a chimera is that idea of the southern politicians, which supposes that the constitution ever contemplated an equilibrium of political power between the slave States and the free. The equilibrium, in fact, has never existed. The balance of power between them has been subject to continual changes, to one side or the other; the very scale on which the framers of the constitution apportioned the political power in the House of Representatives, is one which necessarily implies continual fluctuation.

The tables, we ought to state, with the remarks by which they are introduced and followed, are furnished by Mr. BEMAN, part of an article by whom, in a recent periodical, we published last week.

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Messrs. Editors:—I prepared the following table some time since, to work in the Free Trade harness, and not to run a tilt against our great national infirmity. The addition of two more members to the House of Representatives has again called it up. A few words of explanation are necessary, to illustrate its bearing upon the question of commercial freedom.

The United States Government is supported by an impost tax, which is essentially a penalty inflicted on purchasers of foreign merchandise.

The idea of an American impost seems to have originated with "the Gentle Shepherd," in 1764: it was patronized in '65 by the Marquis of Rockingham—perfected by the Duke of Grafton in '67—and received its *coup de grace* at Independence Hall in Philadelphia, 4th July, 1776.

It met with little favor on this side of the water, and would never have been thought of as a financial expedient, nor tolerated as a tax, had not the confederation been driven to it by the unpaid interest on a forty million war debt. It was regarded as a war tax, temporary as the debt it was intended to liquidate, and ultimately to yield to internal taxation, and to that commercial freedom for which the country had shed its blood in a seven years' war.

The Convention of 1787—the profoundest body of statesmen that had ever yet acted in concert—established the present constitution on the grand principle of no taxation without representation—which involves its converse, no representation without taxation. In other words—taxation must be as representation; or, conversely, representation must be as taxation, *quanto to tanto*. Not only must every man, in a republican government have a voice in the legislation that taxes him; but, also, those who are not taxed cannot have a voice in that legislation.

With great reluctance, the rule of "three-fifths" was submitted to by the free states, with the distinct understanding, and constitutional provision, that if property in the slave States were represented, it should also be taxed. The constitution classes together "representation and direct taxes," or internal taxes, by which it was expected on the part of the free states that the United States government would ultimately be supported. They looked forward to commercial freedom and internal taxation. Could those great and wise men who framed the constitution of 1787, have foreseen that in 1850 a free population (1,554,960, equal to property in 2,591, 600 slaves, which sends 22 representatives) equal to one half the entire population of the "thirteen" original States, would be now represented in Congress—make laws—elect Presidents—and defy the Union, —and yet escape even the pretence of a tax": is it to be supposed or believed that they would ever have consented that more than *seven hundred millions*—[$774, 480,000—2,591, 600 slaves, at $300]—of dollars, invested in a species of merchandise that perfectly emasculates the power of the State, should send twenty-two representatives to Congress—and yet pay no tax—while not a dollar, in all the free States, is similarly represented! The history of that Convention, and of those times, leaves no room to doubt.

But my argument is not *ad odium* against the south, nor its infirmity, but against the impost which causes the unequal taxation, and creates the injustice; against that impost which will one day be shown to be the most st

TABLE I.

Property Representation without Taxation.

Members of the House of Representatives.

Time		From 1793 to 1803	1803 to 1813	1813 to 1823	1823 to 1833	1833 to 1843	1843 to 1853	Total since the organization of the Governm't.
Ratios		33000	33000	35000	40000	47700	70680	
Represent's		105	141	181	212	242	223	
Increase during ten years by addition of States		106	142	183	213		233	
FREE STATES.								
Maine,		..	..	..	..	..	..	..
New Hampsh'e,		..	..	..	..	..	..	..
Vermont,		..	..	..	..	..	..	..
Massachusetts,		..	..	..	..	..	..	..
Rhode Island,		..	..	..	..	..	..	..
Connecticut,		..	..	..	..	..	..	..
New York,		1	..	1	..	..	..	2
New Jersey,		..	..	..	..	..	..	..
Delaware,		..	..	1	..	..	..	1
Pennsylvania,		..	..	..	..	..	..	..
Ohio,		..	..	..	..	..	..	..
Indiana,		..	..	..	..	..	..	..
Illinois,		..	..	..	..	..	..	..
Michigan,		..	..	..	..	..	..	..
Wisconsin,		..	..	..	..	..	..	..
Iowa,		..	..	..	..	..	..	..
California,		..	..	..	..	..	..	..
Total,		1	..	1	..	..	..	2
SLAVE STATES.								
Maryland,		2	2	2	2	1	1	10
Virginia,		6	6	7	6	6	4	35
North Carolina,		2	2	2	3	3	2	14
South Carolina,		2	2	3	3	4	3	17
Georgia,		1	1	2	3	3	3	13
Tennessee,		..	1	..	1	2	2	6
Kentucky,		1	1	1	2	3	2	10
Mississippi,		..	..	..	..	1	1	2
Alabama,		..	..	..	1	1	2	4
Louisiana,		..	..	..	1	1	1	3
Texas,		..	..	..	..	..	1	1
Missouri,		..	..	..	..	..	..	..
Arkansas,		..	..	..	..	..	..	..
Florida,		..	..	..	..	..	..	..
Total		14	15	17	22	25	22	115
Total prop.		15	15	19	22	25	22	117

TABLE II.

Free Representation—Taxes paid by purchasers of foreign merchandise.

Members of the House of Representatives.

Time		From 1793 to 1803	1803 to 1813	1813 to 1823	1823 to 1833	1833 to 1843	1843 to 1853	Total since the organization of the Governm't.
Ratios		33000	33000	35000	40000	47700	70680	
Represent's		105	141	181	212	242	223	
Increase during the ten years by addition of States		106	142	183	213		233	
FREE STATES.								
Maine,		–	–	–	7	8	7	22
New Hampshire,		4	5	6	6	5	4	30
Vermont,		2	4	6	6	5	4	27
Massachusetts,		14	17	20	13	12	10	86
Rhode Island,		2	2	2	2	2	2	12
Connecticut,		7	7	7	6	6	4	37
New York,		9	17	26	34	40	34	160
New Jersey,		5	6	6	6	6	5	34
Delaware,		1	1	1	1	1	1	6
Pennsylvania,		13	18	23	26	28	24	132
Ohio,		–	1	6	14	19	21	61
Indiana,		–	–	1	3	7	10	21
Illinois,		–	–	–	1	3	7	11
Michigan,		–	–	–	–	1	3	4
Wisconsin,		–	–	–	–	–	3	3
Iowa,		–	–	–	–	–	2	2
California,		–	–	–	–	–	2	2
Total,		57	78	104	124	143	143	
Total including property and free men		58	78	106	124	143	143	
SLAVE STATES.								
Maryland,		6	7	7	7	7	5	39
Virginia,		13	16	16	16	15	11	87
North Carolina,		8	10	11	10	10	7	56
South Carolina,		4	6	6	6	5	4	31
Georgia,		1	3	4	4	6	5	23
Tennessee,		1	2	6	8	11	9	37
Kentucky,		1	5	9	10	10	8	43
Mississippi,		–	–	–	1	1	3	5
Alabama,		–	–	–	2	4	5	11
Louisiana,		–	–	1	2	2	3	8
Texas,		–	–	–	–	–	1	1
Missouri,		–	–	–	1	2	5	8
Arkansas,		–	–	–	–	1	1	2
Florida,		–	–	–	–	–	1	1
Total,		34	49	60	67	74	68	
Total including property and free men		48	64	77	89	99	90	
Grand total,		106	142	183	213	242	233	

TABLE III.

Per Cent. Division of the Legislative Power in the Congressional House of Representatives as between the Slave and Free States. This power was supposed to be about equally divided at the Convention of 1787.

Time, 10 yrs.	Power wielded by the free States.		Per cent. of the whole legislat'e power in H. R.	
The law of apportionment was passed three years after each census.	Power wielded by slave States.	To balance power of the slave States.	Over and above the power of the slave States.	Total power of the free States.
1793	46 23	46 23	7.54	53 77
1803	45.77	45 77	8.46	54 23
1813	43 17	43 17	13.66	56.83
1823	42 25	42.25	15.49	57 74
1833	41 32	41.32	17.35	58 67
1843	39 46	39 46	21.08	60 54
1849*	39 39	39.39	21.22	60 61
1850†	39.06	39.06	21 88	60.94

	than the last year—*less* in the slave, and *more* in the free. Lost by the one and gained by the other.	actually wielded by the Infirmity, irrespective of the white and free population of the slave States.
1793	–	14.1
1803	.46	10.5
1813	2.60	10.4
1823	.91	10.3
1833	.93	10.3
1843	1.86	9.8
1849*	1.93	9.6
1850†	2.27	9.4

*Adding Wisconsin and Iowa. †Adding California.

TABLE IV.

SOUTH CAROLINA.

Legislative power which she wields in the Congressional House of Representatives, in consequence of the Infirmity, over and above what she would wield without it.

Time ten years.	Represent tive of Free-men.	Prop-erty.	Total S. C.	Total Cong.	Property pr. ct. of power, as abv sid	Avg. do for two trms.	Average. ditto for three terms
1793	4	2	6	106	1.90		
1803	6	2	8	142	1.40	1.65	
1813	6	9	9	181	1.65		1.65
1823	6	3	9	212	1.41	1.53	
1833	5	4	9	242	1.65		
1843	4	3	7	223	1.34	1.49	1.47

REMARK.—Take these figures in series of either two or three years together, and it will be seen that even in South Carolina, the power of the Infirmity is very slowly decreasing.

TABLE V.

GEORGIA.

This table is precisely similar to Table IV., of South Carolina.

Time.	REPRESENTATIONS. Free	Prop.	S. C. Total.	Cong. Total.	Per cent. in Cong.
1793	1	1	2	106	.94
1803	3	1	4	142	.70
1813	4	2	6	181	1.69
1823	4	3	7	212	1.40
1833	6	3	9	242	1.24
1843	5	3	8	223	1.29

REMARK.—The power of the Infirmity in Georgia—a strong hold—is nearly stationary, but still appears to have culminated in 1823. We shall know more at the next session.

TABLE VI.

VIRGINIA.

See Tables IV. and V.

	REPRESENTATIONS. Free	Prop.	S. C. Total.	Cong. Total.	Power in Cong. per cent.
1793	13	6	19	106	5 66
1803	16	6	22	142	4.22
1813	16	7	23	181	3.87
1823	16	6	22	212	2 82
1833	15	6	21	242	2 48
1843	11	4	15	223	1.79

REMARKS—By this Table it is seen that the Legislative power of the Infirmity in the House of Representatives in Congress was, in 1793, about 5 1-2 per cent. of the whole. In 1843, only 1 3-4 per cent. Rapidly diminishing.

TABLE VII.

Relative per cent. of political obligation to the great southern infirmity as between the slave States:

	Total number ever sent to Congress, from 1793.	Same reduced to per cent.
Virginia,	35	29 90
South Carolina,	17	14.53
North Carolina,	14	11.97
Georgia,	13	11.11
Kentucky,	10	8.55
Maryland,	10	8.55
Tennessee,	6	5.13
Alabama,	4	3.42
Louisiana,	3	2.56
Mississippi,	2	1.71
Texas,	2	1.71
Delaware,	1	85
Missouri,	none	none
Arkansas,	none	none
Florida,	none	none
	117	100.00

REMARKS.—This table illustrates the total per cent. of political power wielded in the House Rep. Cong. by the slave States, since the organization of the government, by virtue exclusively of the great national infirmity. It shows what has been the stake of each slave State up to the present time—and the per cent, of historical affection which is to be divided among the members of the partnership, with respect to the infirmity.

Three States can discharge their obligations with blank checks, and Delaware will doubtless still remain solvent after liquidating hers

EXPLANATIONS AND REMARKS.

TABLE I.

1. The law of apportionment was passed three years after each census.

2. From 1789 to 1793 there were sixty-five members of the House apportioned by agreement.

3. The first table gives the actual number of representatives sent to Congress exclusively as property representatives, over and above what these States would have sent had there been no such property recognised by the constitution.

4. In 1836, the Register of the Treasury states officially, that the total receipts into the United States Treasury from 4th March, 1789, to 31st December, 1836, had been

From all sources,	$815,776,614 49
Direct taxes,	12,742,294 04
	$803,034,329 85
From Customs,	682,957,784 47

By which it is seen that this property representation has comparatively [as 12 to 682] escaped taxation.

5 By this table it is seen that *Delaware* is as truly entitled to be called a free state as *New York*, if not better. For the State of New York is indebted to the national infirmity for one representative in Congress twenty years, while Delaware's obligations are for only ten years—and neither of these two States have owed anything to the infirmity since 1823.*

6 Three so called slave States have never derived any political advantage from the infirmity, to wit: *Arkansas, Florida*, and *Missouri*. And the obligations of one other State—*Maryland*—are probably ended For the last twenty years the infirmity has only given her one representative; and within that time her number of slaves has grown small by degress and beautifully less, until her prospects of deriving any further advantage from that quarter are brilliantly small.

7 The first column of figures in table I, gives the number of property representatives sent to Congress from the first legislative apportionment, in 1793, to the second, in 1803. The ratio of free population was 33,000, which gave 105. The addition of Tennesee to the Union, increased the number to 106.

8. Second to the 6th columns similarly explained.

9. The seventh is the horizontal total sent by each State—and illustrates the historical obligations of each to the institution.

TABLE II.

1. The first column agrees with the first in table I—being the number of representatives, sent by free population, in the first decennial period.

2 The second and succeeding columns similarly explained.

TABLE III.

1. The second and third columns are exactly alike, and serve to balance each other; while the fourth must be added to the third, in order to produce the total power of the free States.

2 Double the figures in the sixth column, and you have the incremental differences between the successive figures in the fourth column. The rapid increase from 46 a 2,60, will be explained by inspecting Table II., where it will be seen that New York increased from 17 a 26—9, Ohio, 6, Pennsylvania 5, &c., with no corresponding increase in the slave States. The same table will explain the remaining figures in the sixth column.

3. The seventh and last column is the actual per cent. of power wielded in the House, in consequence of the constitutional rule of the slave States diminishing, and proves that the slaves do not multiply quite fast enough to preserve the integrity of the original "fourteen" per cent.

5. The rapid increase of the figures in columns four and six, as compared with the slow decrease in column seven, shows that the free population in the slave states does not increase at the rapid rate that it does in the free states.

6. The political power of Slavery seems to be slowly, but with certainty, passing away.

* I speak simply of their influence in legislation. It is of but small account that a few slaves are owned within their limits. Same in New Jerssy, Connecticut, &c.

From the South Shields Gazette.

THE FUGITIVE SLAVE BILL.

On Tuesday evening a densely crowded and highly respectable meeting was held in Salem Chapel, Queen street, South Shields, the Mayor in the chair. The chairman, who was received with loud applause, explained the purpose of the meeting in a few pertinent sentences. It was to consider the question of the American Fugitive Slave Bill, and to protest against any attempt on the part of the United States Government to kidnap any of the 25,000 fugitive slaves under the protection of the British flag in Canada.

Mr. Brown then spoke as follows:—Mr. Mayor and Christian friends, I can scarcely express the pleasure which I feel in having an opportunity of addressing so large and influential a number of the inhabitants of South Shields, as I find myself in the presence of this evening, and that too, with the chief magistrate in the chair. The subject that has called you together to night, is one of great importance, it is to consider the condition of the bond slaves of the United States of America. The progress of Christianity, the spread of knowledge, the increase of benevolent and philanthropic feelings, and the diffusion of liberal principles, have created throughout Christendom a public feeling adverse to the existence of chattel Slavery, which is constantly expressing itself in the language of warning, encouragement and rebuke. And although such is the fact, you have assembled here this evening, to hear accounts of the state of Slavery in the United States, and to express your abhorrence of that institution, if after hearing what we have to say, you shall think it your duty so to do. It seems an anomaly that in the United States, a country boasting its declaration of independence, its doctrines of equality, its free political institutions, its love of universal liberty, its educated and enlightened population, its numerous ecclesiastical bodies, untrammelled by State connection, its efforts for the diffusion of the Scriptures, and its many and powerful organizations for promoting and promulgating the faith of the Gospel throughout the world,—every sixth man, woman, and child is a slave. (Hear, hear.) Twenty-five millions of whites have banded themselves together to hold in hopeless bondage three millions of their unoffending fellow creatures. There is a wrong impression in this country about the United States of America. The United States is not a Republic, she is not free. In fifteen of the States, men and women are driven out in the morning to their labor, and there toil in the hot sun with a driver behind them without the least remuneration. If any one imagines the United States to be free, let him remember the fact that the greatest slave market in the world is in Washington, the capital of the republic. (Hear, hear.) I am aware that a move was made and carried in the last Congress to abolish the slave trade in Washington. But that was only under certain circumstances. They did not abolish Slavery, and the slave trade can never be put down as long as the cause for the trade is kept alive. (Cheers.) If any one thinks that a free country, let him recollect the fact, that no colored man is permitted to land from a vessel in the ports of Charleston, New Orleans, and many other of the American ports, without having to remain in prison until the departure of the vessel. (Hear, hear.) Even English seamen, if colored, are imprisoned in these ports. Away with the idea that America is free, when every rood of ground from the Potomac to the Gulf of Mexico has some unlettered, untaught negro, who without book or teacher, vindicates by his irrepressible aspirations for freedom, his title to be a man. The slave's darkened eye has never read a word in the declaration, or a line from that book from which it sprang, but the love of Nature and of God written on his heart he has deeply pondered. By this sacred instinct, many of them have burst the chains that bound them to their degraded state, and have turned to the North Star and to God for guidance and protection, and groping by night and hidden by day, through swamps and cane-brakes, liable to be attacked by wolves, or other wild beasts, or smothered in ships' holds, have made their escape to the free States, or to those commonly called free, (loud cheers), for I hold that there is not a rood of soil, over which the American "Stars and Stripes" wave, where one with a skin colored like my own, is not liable to be seized and sold into hopeless bondage. (Loud cheers and cries of shame.) But sir, I must now come directly to the subject to which I wish to call your attention more particularly this evening. The American press, together with the press of this country, has called the attention of the people to the inhuman and atrocious "Fugitive Slave Law," recently enacted by the American Congress. And here permit me to bring some of the most objectionable features of that law before you. The American slaveholders, since the year 1793, have had the right guaranteed to them to pursue a runaway slave into any of the free States, and take such slave back into Slavery, if they could find him. And under this law many fugitives have been arrested and taken back. But, the Anti-Slavery agitation of the past 20 years, has created a public opinion that makes it difficult for a master to take his slave when he finds him. The slaves thus protected by public opinion, often take up their abode and rest contentedly without going into Canada. Well, during the last Congress, a bill was brought forward in Congress, by Mr. Mason, of Virginia, and found an able advocate in Daniel Webster, of Massachusetts. That bill with but little modification was passed by Congress, and is now the law of the land The new law provides that in addition to the master's right to pursue a slave, the people in the state where the fugitive is found, shall catch the slave, and give him over to the owner, and if such slave shall get away, or be rescued by any portion of the people, the people themselves shall pay for the slave. [Hear, hear.] It further gives the marshal the privilege of calling in the militia of the country to aid him in taking the slave into bondage, thus making the American army an army of slave catchers. I think Elihu Burritt will have enough to do at home in the way of disarmament.—[Loud cheers.] It also provides that the slave owner may swear to his slave, but slave or free man, whoever he may be, shall not swear to his freedom. [Hear, hear.] You will see at a glance that the new law makes every free colored man, woman, and child in the free States liable to be kidnapped into Slavery. [Hear, hear.] This law, Sir, is unconstitutional. [Cheers.] The constitution of the United States, as bad as it is, and God knows it is bad enough,—[hear hear]—secures the right of a jury trial in all cases where the sum in controversy is above twenty dollars in value. But a jury trial is denied the man claimed as a slave, although the master receives from the State one thousand dollars if the slave is rescued from the marshal, or is not returned into Slavery after he is once caught. [Hear, hear.] It not only takes from the colored man the right of trial by jury, but it strikes down the writ of habeas corpus. This is also a violation of the constitution.—For that document expressly declares—"That the writ of habeas corpus shall not be suspended, unless in cases of rebellion or invasion, the public good shall require." But, sir, there is another feature in this bill that makes it appear still more odious, it is that part which fines and imprisons a person for giving food and shelter to the poor bond man that is flying from chains and Slavery. While we are here to-night, if some poor slave mother with her child in her arms should stop at the door of some one who believed it to be his duty to give shelter to the poor, and the owner of the dwelling should throw open his door to the wandering woman, and should keep her and her child during the night from freezing, and should give them a crust of bread and a cup of cold water, the person for committing this offence would be fined one thousand dollars, and imprisoned six months. [Shame! Shame!] Here is a law which abrogates that portion of holy writ which says—"Remember those in bonds as bound with them." "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house?" [Cheers.] For being merciful to those who are perishing—for endeavoring to remember those in bonds as bound with them—for doing unto others as we would be done by—for hiding the outcast, refusing to betray him who has fled from the house of bondage, you are fined and incarcerated in a loathsome dungeon. [Loud applause.] Thomas Ganett of the State of Delaware, and John Vonzont of Ohio, were both stripped of all their property under the old law, and we need look no further than the case of the noble Wm. L. Chaplin, who now lies in one of the southern prisons, for being friendly to the slave.—The effects of the new law, as now being carried out in the United States, are really heart-rending. [Here, hear]. Families of slaves who made their escape twenty or thirty years since, and who have purchased land from the avails of their labor since they escaped, and who have raised up large families, are captured under the new law, and taken back to Slavery, one hour of which, said President Jefferson is worse than ages of that which caused the American revolution.

A writer on the frontier of Canada says—"You may see whole droves of fugitives, men and women, on their way to Canada, sometimes the husband following the wife, and sometimes the wife following the husband; these people are in a deplorable condition." Several free colored men have already been arrested as slaves, and in one case the alleged slave was known by the judge, before whom he was brought, to have been a resident of the town for above twenty years, although he was claimed as one who had run away two years before. (Hear, hear.) No colored person is safe from the liability of being kidnapped and made a slave. (Hear, hear.) I sometimes fear I shall hear of my own [illegible] were born free. It was my intention to have returned to America the present winter or the coming spring, but the hope of seeing my dear children so soon has been blasted by the passing of the new law. I dare not return to the land of my birth now, or if I should, I would most likely be seized by the man who claims my body as his property; and the President of the United States has said that he will send the troops of the country to enforce the new and odious law.—(Hear, hear.) But, sir, there is another part of this question which comes more directly under the notice of the people of this country, and that is, the efforts now being made by the American Government to construe that portion of the treaty between the two countries that refers to fugitives from justice," as to take in the fugitive slaves who have escaped to the British possessions in America. One could scarcely conceive the Americans to be so mean. But I know them, and I know that there is nothing calculated to oppress the colored population of that country that they would not stoop to, to accomplish (cheers.) It is known to most here, that there is a regular trade carried on in slaves between the slave States. Well, a few years ago, several American slavers, while on their voyage from Washington and Richmond to New Orleans, with their cargoes of human flesh, were driven by severe weather into the British West India ports. These people became free as soon as they touched British soil. These vessels were the *Eucomium, Enterprise, Comet*, and still later, the *Creole*. Efforts were made, in each case, to have the slaves given back to the owners; but, thank God, the English government refused, and the slaves were permitted to remain free (loud cheers). The first efforts to get slaves from British soil were made by that arch slaveholder, Henry Clay, during the Presidency of John Quincy Adams. Another effort was made by Daniel Webster, during the Presidency of John Tyler, in 1842. And now that the fugitive slave law has been enacted, and the slaveholders encouraged by that, we have every reason to believe that every possible means are now being used by the American cabinet at Washington, to induce this government to permit the slaveholders to take the fugitives out of Canada (hear, hear). Recollect that the same Daniel Webster that made the demand in 1842, is at the head of the American cabinet now. And also remember, that it was mainly through the untiring efforts of Daniel Webster that the new fugitive slave law was carried through the American Congress. But in the language of the hand-bill that called you together to-night, "Shall British soil become the hunting ground for the slaveholder?" Canada furnishes the only house of *refuge* for the runaway slave on the American continent; and it is for the British people to say whether this asylum shall be broken up or not (loud cheers). In behalf of my enslaved brothers and sisters of the United States, I ask you to enter to-night your solemn protest against such a measure (cheers).—Let an expression of opinion go forth from this meeting to the fugitives in Canada, that shall assure them that they are safe on British soil (loud cheers) Let not the mother who, with her back lacerated with the negro whip, that has made her escape to Canada, after traveling by night hundreds of miles, with her child in her arms, and who is now free, through her own heroic exertions, make her appeal to you in vain (loud cheers). A favorable expression of opinion from you, this evening, will not only satisfy the slave, but it will cheer the friends of freedom on the other side of the ocean. It will give strength and energy to your own Geo. Thompson, whose name is enshrined in the heart of every friend of freedom in America; and who has re-crossed the Atlantic to raise his voice again on that side for the slave. (Loud cheers.) And while a favorable expression of opinion from you will stay up the hands of the slave and his friends, it will cause the slaveholder to tremble, and to know that your feelings are with the oppressed; it will let them know that you do not regard them as friends of freedom, of Christianity, and of the spread of the gospel, while they enslave a portion of their countrymen—(loud cheers)—it will tell them that you do not believe them when they pretend to sympathize with the fallen Hungarian; it well tell them not to offer a home to Kossuth until they give one to Douglass; and, finally, it will tell them not to condemn the women-whippers of Austria; while they applaud the women-sellers of America. (Loud and long-continued applause.) For they should be the last people in Christendom to condemn oppression in other countries, while their own is the worst in the world.

'Tis true, America may boast
Of her interminable woods—
Her mighty streams, extended coast—
Her boundless plains, her lakes and floods—
Her victories and martial fame,
And sons the bravest of the brave;
Yet these add only to her shame;
For while she has a single slave,
Her brightest glories droop and fade.

(Cheers.) I am aware that some may think that I am drawing a dark picture of affairs in America; but the occasion and the times demand that we should give the facts of the case to the public. (Hear, hear) There is one fact still, connected with the Fugitive Slave Law that we should not overlook, it is, that the majority of those who passed the bill in the Congress, were men professing to be Christians; and that one of the first men that came to the aid of Mr. Webster, in advocating the passage of the law, was Moses Stewart, late a professor in Andover Theological Institute. (Hear, hear, hear.) I am not willing that the religious denominations in America should be permitted to escape without notice; for we should not forget the startling fact that above 300,000 slaves are held in bondage in that country by professed Christians. (Shame.) The passage of this law has astonished many in this country. But as for myself, I am not at all surprised at any tyrannical law enacted by the American Congress, or any act of cruelty perpetrated by the people of that country against the blacks. Their whole course of treatment, since slaves were first brought from the Coast of Africa, has been characterized with cruelty. But I fear that more barbarous acts will be committed under the new law, than have been hitherto committed. Whenever I take up a newspaper fresh from the United States, I fear when I open it, I will see accounts of bloodshed, caused by this abominable law It is not natural for persons to submit peaceably to acts of outrage and aggression such as are perpetrated by the slaveholder in putting chains upon the limbs of his victim,—(Hear, hear.) It is to be expected that the colored people will resist the enforcement of the law, and in doing so, should the life of an officer be sacrificed, it will be the signal for commencing war upon the colored people in the Free States. One judge is already reported to have said, "if an attack is made upon an officer, it will be the signal for the extermination of the race." There are hundreds of pro-slavery people in the free States who only wish for an opportunity to vent their spite upon that ill-treated and oppressed people—(Hear, hear.) We, who are familiar with the condition of the blacks in the cities, remember the mobs of the pro-slavery people, when colored men and women were driven from their houses in Philadelphia and New York, and their houses and furniture destroyed, at the bidding of a corrupt and pro-slavery press. I hope that God in his mercy will prevent bloodshed; yet I fear that we shall hear of blood running through the streets of cities and towns like water. But, sir, I must conclude, and I cannot do so without adverting to one more apprehension of mine That is, that there will be starvation amongst the fugitives in Canada, the present winter. These people go to Canada without any thing, scarcely decent clothing, and not being suited to the cold climate, and there being no employment for the large number that are compelled to seek that shelter under the British flag, which is denied them in the United States, there must of necessity be want amongst them. One friend of the fugitive who is now in Canada, writing to a Boston journal says, "There will be much distress and misery among the fugitives here this winter May God in his mercy raise up Samaritans from the Atlantic to the Rocky Mountains to succor the slave. And all this is chargeable to the passage of the infamous law which we have come here to-night to examine, and which we entreat you to enter your solemn protest against. Mr. Brown sat down amid loud cheers.

Mr. Wm. Brockie proposed the first resolution, which was "that the meeting regards with feelings of the deepest reprobation the passing by the American Congress of the Fugitive Slave Bill, and sympathises strongly with the colored population of the United States in their present critical circumstances."

The Rev. D. Moir seconded the resolution, and having seen the operation of Slavery himself, he expressed himself very strongly on the subject. The resolution was carried unanimously.

The Rev. H. Lawson proposed the next resolution, "that this meeting pledges itself to support the British Government in any measures that may be required for preserving the freedom of the many thousand American slaves that have taken refuge in Canada," which he did in a very effective speech It was seconded by Mr. Councillor J. P. Elliott, supported by the Rev R. B. Lancaster, and Mr. Councillor R J J Mays, and carried unanimously.

A vote of thanks was given to Mr. Brown on motion of Mr. Elliot, seconded by Mr Brockie, and Mr. Brown having proposed a similar vote to the Mayor, which was seconded by Mr Councillor Briggs, the Mayor returned thanks, and the meeting broke up.

National Anti-Slavery Standard.

Without Concealment....Without Compromise.

NEW YORK: THURSDAY, DECEMBER 19, 1850.

SLAVECATCHING CHRISTIANITY.

It is an old complaint against the Abolitionists that [illegible] every successive stage of their progress, they have met the priests drawn up in battle array, brandishing their Bibles and discharging their sermons, to check their progress. Barricades of pulpits and communion tables have had to be carried over and over again before the flanks of the vanguard of Slavery could be turned and the rank and file entrenched behind them reached. They have pushed on, however, but they have not as yet silenced the fire of the ghostly comforters of Slavery and Slaveholders. From the beginning, the whole counsel of God, as expounded by these holy fathers, seems to have been the degradation of a certain portion of his immortal children into the beasts of burden and the household stuff of another—though for what possible merit on the part of the spoiled children, it is hard to say. The Mission of Christ, like that of his Unitarian disciples (according to Dr. Gannett), appears to have been "Silence" on this subject and the truth which the Apostles and Martyrs sealed with their blood, the righteousness of Slavery and the Christian duty of sending back Onesimuses to Philemons to the end of time.

Now, if these be true views of the character and nature of God and of Christianity, the Abolitionists make no complaint of being called infidels. They acknowledge no such God; they recognize no such religion. They hold that the Common Father of Mankind knows no distinction between his children. That the King upon his throne and the beggar at his gate are equals before him, and that his loving kindness extendeth equally over them both. That Dives in purple and Lazarus in rags are alike in those pure eyes, as far as the accidents of their condition are concerned. That he has no prejudice of color, and knows no difference between his images carved in ebony and in ivory. That the rights, privileges, immunities and sovereignties which he bestows upon any of his children when he appoints them their lot upon this earth belong equally to all. That there must be differences in external condition, arising from differences in natural ability and willingness to apply these powers to their rightful purposes, they admit; but they brand as the highest crime, as the deepest guilt, the attempt to wrest these royalties from any of the vicegerents of God on earth, and to degrade them into "beasts that lack discourse of reason." They are loyal and they abhor treason. But the loyalty they owe is to the King of Heaven as the Lord Paramount of the Earth, and the treason they detest is that which would overthrow His government and set up in its stead a system of force, fraud, lust and cruelty which His soul hateth.

Here is where the Abolitionists take issue with the Rabbis and Chief Priests of their times. We hold that the laws of God are immutable and unchangeable, and that it is not in the power of any collection of men, calling themselves by whatsoever name, to abolish them and enact laws in direct opposition to them; that all such attempts are impious, vain and ridiculous, and must come to naught. They accept with their antagonists the fundamental laws of American Christianity and Republicanism—that "we should do unto others we would that they should do unto us," and "that all men are born free and equal, and are endowed by their Creator with certain inalienable rights, among which are life, liberty and the pursuit of happiness." We believe these to be everlasting truths, as immutable as the Being from whom they emanated. We infer from these premises, common to us both, that every attempt to rob a man of any or all of these inalienable rights is a crime of the deepest dye against God and Man, and that no agreement among the guilty parties to call it by some other name, and to strengthen one another's hands in committing it, in anywise alters the moral character of the offence. Our infidelity, in short, consists in believing that God, and not a Convention, is the Supreme Source of Law, and that Jesus Christ meant what he said when he promulgated his doctrines on the Mount of Olives.

We have the misfortune to differ on these points from the great religious leaders of the people, of various sects. The Rev. Dr. Spring, a Presbyterian, of New York, says that it is more than the ethics of the Bible will allow "to talk about a 'higher law' with an oath to support the Constitution on his lips"—that immediate emancipation "would be more sinful than Slavery itself!" The Rev. Dr. Hawks, an Episcopal clergyman, says, that "to be loyal to the Confederacy is piety, *for* it is fidelity towards God!" Dr. Krebs came up handsomely to the mark, and affirmed that all governments should be obeyed, and not popular governments alone, and yet we will venture to say he thanked God that day for the American Revolution. He admitted the right of resistance if the laws of the land were "plainly and palpably subversive of the laws of God;" but this opposition must be so clear that every man can understand it. We apprehend that if a slave-catcher should undertake to carry off the Rev. Doctor, or any of the young Krebses, and make slaves of them, the sinfulness of Slavery would be quite obvious to him, at least. The Rev. William M. Rogers (Orthodox), of Boston, boldly acknowledges the sovereignty of God, but says, "the question is not simply whether slaveholding be wrong, but whether it be my duty, as a Christian, *to violate or obey the laws of my country!*" We think there was once a man who answered such a question as this by another, "Whether it be right in the sight of God to hearken unto you, rather than unto God, judge ye!" The Rev. Dr. Dewey (Unitarian), in a lecture which he delivered before the Mercantile Association in Boston, had the impertinence to drag in his views on this matter, and declare that the laws of God and human duty did not require the pulling down of the pillars of our country for these African people! As to the "odious compact" for the rendition of fugitive slaves, he did not see what was to be done; but he could see what was *not* to be done—we must not resist the laws of the land! *He believed it to be a duty to return the fugitive!* Thus do Pharisees and Sadducees join hands to do a profitable wickedness; thus does the High Priest and Pilate agree when the Saviour is to be crucified afresh in the person of the least of his brethren!

It is with religious as with political principles, the good must either prevail or go to the wall. God and Slavery can no more be served together than God and Mammon. We must hold to the one and deny the other. Slavery has well nigh perverted the political principles of the country and made men reject the very ideas which first breathed the breath of nationality into its nostrils. It has gone near to make them deny the Lord that bought them, and to trample under their feet the religion they profess to wear nearest their hearts. As a people they have done this. They have put the will of a set of puny beings, scarce six feet high, against that of him that holdeth the Universe in the hollow of his hand. They have chosen to build up their institutions upon the crushed hearts of their equal men. They have sought to secure their own rights by robbing their fellows of theirs. And Doctors in Divinity lift up their hands and bless it all, and declare that a return to obedience to the Divine Law will shake down the pillars of our country and would be a greater sin than persisting in disobedience! If this be Christianity, is it not virtue to reject it? If these are the authentic expounders of the will and the word of Christ, let us turn to Mahomet and the Gentiles. If it be the work of God to keep our brethren in chains and in darkness, knowing no motive but the lash, no hope but death or escape, and then to replunge them into the hell they have fled from to us,—then let us diligently endeavor to know and to do the will of the Devil.

These slavecatching priests, doubtless, represent the "voice and will of the brotherhood" to whom they minister in unholy things. They are but the echoes of Castle Garden and of Faneuil Hall. They are the outward manifestations of a foul and ulcerous condition of the body politic. But the very fact that these festering symptoms are developed prove that there is an effort of nature to throw off the vile disease. The devils always cry aloud and say, wherefore are we tormented before the time? when the power of the exorcist is felt to be prevailing. Twenty years ago there was no need of any such outcry. The lethargy of disease and death had settled down upon the State and the Church. Effervescence, agitation, is the sign of vitality struggling with death. All this helps the agitation which must at last defecate the public mind, unless it be doomed to stagnation and corruption. We accept their wickedness as necessary to the final triumph of truth.—Though they may, awhile longer,

"With slavish tenets taints our poisoned youth,
And lend a lie the confidence of truth,"

it shall not be so forever. God is mightier even than the Union, and True Religion is stronger than these its recreant and prostituted priests. Their memories shall rot, or be remembered only with scornful abhorrence, when the influence of the higher law, the highest, even the pure and perfect will of God, shall cover the land, as the waters cover the sea.—E. Q.

THE BOSTON AUTHORITIES AND THE FANEUIL HALL RIOT.

We copy from the Boston *Republican* the following report of the hearing before the Common Council on the memorial asking the attention of that body to the course pursued by the Marshal and Police at the Thompson riot, in Faneuil Hall. The final decision of the authorities we have not learned:

The petitioners for a hearing as to Marshal Tukey's conduct at the Thompson meeting, appe

vilized world. If the law be not speedily abolished, there is hardly a man in Europe that will not look on America with disgust and loathing. No one in England, perhaps, has spoken more favorably of the free States of America than myself; but if they allow this law for the capture of fugitive slaves to be executed, I shall have to retract every word I have spoken, and mournfully acknowledge that America is the basest and most inhuman of all the nations upon earth. I have lately been in Ireland, and I saw such forms of misery there, as pained me most acutely. The indignation I felt against the tyrants who had created such fearful scenes of misery, was greater than I can describe. I felt as if I could have found in my heart, if I had had the power, to tear them in pieces, and destroy them from the face of the earth. But on reading in the *Standard*, the account of the capture and carrying away of poor James Hamlet, I felt, if possible, more keenly still. I felt that there were human beings in a worse condition than even the plundered and starving Irish. I saw no Irishman that was not at liberty to run away from his wretched country, and seek a living and a home elsewhere. I saw no Irish landlords with whips and bowie knives, with pistols and rifles, with blood-hounds and kidnappers, hunting the runaway paupers, in order to bring them back to their wretchedness and rags. I could not help but feel, while reading the papers which I have last received from your country, that notwithstanding the excellency of its laws and institutions in many respects, and the comparative happiness of the middle and laboring classes in the free States, the country is disgraced and afflicted with a curse more terrible, than the most miserable and downtrodden country I have seen in monarchical Europe groans under.

The passing of the Fugitive Slave Bill, has produced a most discouraging effect on the minds of my wife and children, as well as on my own. We were looking forward to America as our future home. We had made up our minds to leave England for one of your Western States in March or April next, with the intention of settling there. The news which we have received by the last post has obliged us, most reluctantly, to suspend or modify our resolution. We shall never be able to make America our home, if the law remains in force. We shall probably come to your country, and spend some time in it; but if the northern people do not render the iniquitous law inoperative, and insist on its speedy abolition, we shall, if permitted, return to England, and end our days under its monarchical and aristocratical institutions. If the Northern States allow the law to remain on the statute book and to be put in force, we shall come to the conclusion, that however you may excel us in many of your laws, and in some of your political and social institutions, the people of England are a more enlightened, a more virtuous, a more manly, a more godlike, a more respectable and worthy set of people than the inhabitants even of the Northern States of America.

But I cannot believe as yet that the Northern States *will* allow the law to be put in force, or even to remain on the statute book. It will be one of the greatest disappointments, and one of the bitterest mortifications and humiliations of my life, if they do not act in such a way as to render the law of no effect, and secure its speedy abolition.

I wish I could spend a few years in laboring with you in the cause of abolition. I must contrive to assist you in your labors in some way. There are many of my readers who would like to help you, if they only knew how to do it. We must endeavor to find out some means of giving you assistance, and of hastening the downfall of that revolting and inhuman system that so fearfully dishonors and curses your country.

With kindest regards to all your fellow-laborers, and with most earnest prayers for your success and triumph in the cause of human freedom,

I am, yours, very affectionately,
JOSEPH BARKER.

W. L. Garrison, Esq.

THE WHITE FUGITIVES IN INDIANA.

THE case of the white persons claimed and seized as slaves at New Albany, Ia., will be fresh in the minds of all those who watch the various stages of the Man-Hunt which Congress appointed for the amusement of the people during its own recess. The conclusion of the whole matter is related by the New Albany *Ledger*, which takes great credit to the people of that borough for their peaceable submission to the requirements of a law which might make any of them hunters of black men, and for their indignation that these white persons should by accident or design have happened to be placed in black people's places. This, however, is about up to the American standard of Christianity and republicanism, and especially the standard of Indiana, where, in the Constitutional Convention just held, a motion to insert the words of the Declaration of Independence—"that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness"—in the Preamble to the new Constitution found opponents in about one-third of the Assembly:

THE FUGITIVES RETURNED.

On Saturday morning the committee appointed on the previous evening to solicit subscriptions for the release of the persons claimed as Fugitives, went actively to work, and by noon had collected nearly sufficient to meet the demands of Tramel. The remainder was advanced by one or two of our citizens. The Committee then proceeded to Louisville, paid the $600, received a bill of sale and the documents upon which Tramel rested his claim, and brought the woman and boy back to this city.

Thus terminates one of the most singular and interesting cases of the kind which, we will venture to say, has ever occurred in the United States. It is a remarkable fact that the sympathy for these persons was not confined to the free State of Indiana, but was manifested equally by the citizens of Kentucky who became cognizant of the facts in the case. In Casseyville they were torn by a slaveholding mob from the man claiming them, and he threatened with the summary vengeance of the excited multitude; and when milder counsels prevailed, and the fugitives brought before the proper tribunal, they were released as *white* persons. In Louisville, also, the feeling was very strong, and as soon as they were seen several prominent citizens at once proposed to raise the necessary funds for their liberation. Indeed, we understand that they are still anxious to contribute to this object, and for this purpose it is proposed to hold a meeting this evening:

We hope never to hear of another such a case as this. For persons pronounced white by nineteen twentieths of all who see them, to be carried away captive and held in Slavery, is something revolting to the feelings of every American citizen. When the United States marshal came here to execute the order of Judge Huntington, he expressed his fears that our citizens would release the prisoners by force. But their best friends told the marshal to proceed in his mission, and that he would not be molested. Mr. Meredith frequently said that this was the most disagreeable duty he had ever been called upon to perform; and at once subscribed fifteen dollars toward their release.

We are rejoiced that our citizens acted as they did Under very aggravated circumstances they have exhibited their respect for the law: and in so promptly subscribing for the liberation of these persons, have shown that they are not insensible to the calls of benevolence and charity.

The *Bulletin* of the same date says: We are informed that when the Committee informed the captives that they had bought them and were going to give them their liberty, they "wept for joy." Their hearts were too full to allow them to express in words the deep and fervent gratitude they felt for the kindness and generosity the people of New Albany had so promptly evinced in their behalf.

AND now, fellow-citizens, this adjustment, shall it be faithfully adhered to? (Cries of Yes! It shall!) Will it be abided by on the part of the North? (Yes! Yes!) If *you at the North agree that the Fugitive Slave Law shall not be disturbed in its operation, that the Wilmot Proviso shall not be renewed, that the question of Slavery in the District of Columbia shall not be agitated, that there shall be no interference with the trade between the States, and that it shall not be made a question whether Slavery does or does not exist in a territory, in order to admission into the Union we at the South, I assure you, will faithfully keep our part of the compact we have made with you.* (Cheers.) Believe this my friends; for so you may, most confidently.

—That the Calico and Cotton Committee should have consented as gentlemen—for most of them pretend to be that, to live, that is, in decent houses, wear decent clothes, and to be guilty of no very disreputable vices—to give a public reception to Foote, the Mississippi Senator, whose national reputation hitherto has been such as belonged to Rynders, or any other grog-shop blackguard, in this city, and whose special claim to Northern respect is his volunteer offer to act as hangman for Northern people,—that the committee should consent to do such honor even as they are capable of giving to such a fellow seemed almost strange. But usurers and cotton-brokers are not supposed to be troubled with any very nice sense of honor or conscience. If they were, instead of cheering they would have contrived to get up a blush when Foote, in his speech at the City Hall, made the statement above quoted. One would think that it would have almost made a Cotton Bale tremble with some emotion, if it had only been wrapped in a Northern bagging, to listen to such language to a Northern audience from a man whose only claim to distinction has been earned by playing the ruffian and the blackguard in the Senate, when he could do so with impunity, and the poltroon when his impudence brought or threatened him with personal chastisement. Nevertheless these are the words, and their impertinence would be sublime were it not a melancholy fact that a large portion of the Northern people are willing to purchase peace, cotton brokerage, and a market by all the concessions that are here demanded. "Believe this?" The man must be a skeptic indeed who would doubt that the slaveholders on these terms, will consent to continue to be supported by Northern prosperity, and the unpaid labor of the working class at the South.

SOUTH CAROLINA PREPARING FOR WAR.—The troublesome member of the American family of States, and the only one among them that seems really to mean what she says, is preparing in earnest for nullification again. Her Senate has passed a bill calling a Convention, and giving three hundred thousand dollars to the Governor for military purposes. It is a pity so much valor should be wasted. If the Fugitive Slave Law now were repealed there might be some excuse for a little bluster. We don't believe, however, that the Pedee will run blood in any event. The little State is only savage for a moment from an empty stomach. The Governor issued this proclamation on the 2d. inst., and his obedient fellow citizens actually fasted and prayed in their fear that the Lord was turning the light of his countenance away from the divine institution of Slavery.

PROCLAMATION.

By Whitemarsh B. Seabrook, Governor of South Carolina, to the people of the State:

Whereas the Legislature, now in session, in view of the duty of a Christian people at all times to look to the King of Kings for guidance and direction, but more especially in seasons of trials and difficulty, and in reference to the destruction of the equal rights of the Southern States by the enactments of the last Congress, have recommended to the people of South Carolina to set apart the sixth of the present month as a day of Fasting, Humiliation and Prayer; and whereas the Governor has been requested by the Legislature to issue a proclamation communicating to the public the resolutions on that subject which it has adopted,

Now, be it known, that the Reverned the Clergy throughout the State, are hereby invited to assemble their respective congregations on that day, "to unite in prayer to Almighty God, that he may direct and aid the General Assembly in devising such measures as will conduce to the best interests and welfare of our beloved State."

Given under my hand and the seal of the State, this second day of December, one thousand eight hundred and fifty.

WHITEMARSH B. SEABROOK.

CHICAGO COMMON COUNCIL AND THE FUGITIVE SLAVE LAW.—The question of how far they would consent to act as bloodhounds has been for some time before the Chicago (Ill.) Common Council, in various forms, but they have finally settled down upon the following determination, by a vote of 10 to 3:

Whereas, The Fugitive Slave act, recently passed by Congress, is revolting to our moral sense, and an outrage upon our feelings of justice and humanity, because it disregards all the securities which the Constitution and laws have thrown around personal liberty, and its direct tendency is to alienate the people from their love and reverence for the Government and institutions of our country; therefore,

Resolved, That as the Supreme Court of the United States solemnly adjudged that State officers are under no obligations to fulfil duties imposed upon them as such officers, by acts of Congress, we do not therefore consider it our duty, or the duty of the city officers of the City of Chicago, to aid or assist in the arrest of fugitives from oppression; and by withholding such aid and assistance, we do not believe that our Harbor appropriations will be withheld, our Railroad injured, our commerce destroyed, or that treason would be committed against the Government.

THE REV. DR. SPRING, of the Brick Church Chapel, Park Row, the Rev. Dr. KREBS, of the Rutger's Street Church, the Rev. Dr. HAWKS, of Calvary Church, Fifth Avenue, and the Rev. Dr. COX, of Brooklyn, edified their several congregations on Thursday last—Thanksgiving day—by defending the divinity of the "powers that be," and hounding on the brethren into running down any stray runaway that may have escaped from the slave-driver's whip, that the poor wretch may be handed back again to his tender mercies. This is politics in the Pulpit which rejoices the heart of our devout Wall Street contemporary, the *Journal of Commerce*.

Communications.

LETTER TO MR. CHOATE.

NEW YORK, 17 Dec., 1850.

HON. RUFUS CHOATE, Boston:

Sir,—I have now lying before me the *New York Journal of Commerce*, of the 5th instant, on the first page of which is a speech delivered by you, at Faneuil Hall, Boston, on the 26th ultimo.

On a part only, of this speech, I propose to offer a few brief remarks. A review of the *whole*—a regular systematic review—would manifestly be a very tedious affair, subjecting me, moreover, to the moral certainty of my remarks being thrown aside unread. Such a review is not, indeed, necessary. For though the building to an unpractised eye may seem fair and artistically put together, yet if without foundation, and only temporarily sustained by *props*, long ago rejected as defective, rotten, and unsafe, it must necessarily follow that a few well directed blows at these will tumble the entire structure into ruins. Whether or not my aged and feeble arm has vigor enough remaining for this purpose, I of course cannot tell beforehand. But I feel as if "the very stones would cry out" if I did not make the attempt.

Besides, sir, I am prompted by other, though auxiliary motives. The speech itself is a very pretty speech—a very pretty speech indeed; good enough perhaps for a place in the "National Orator," or any of the manuals of oratory, compiled for the instruction of youthful aspirants in the art. There is, moreover, somewhat of a good tone in it, and an elevation above the ordinary run of productions of its class: an elevation not very lofty indeed, but still sufficiently high to distinguish it. It appears sadly tainted, however, with the Jesuitism of the *Protestant* Dens, of our *New York Journal of Commerce*. And though I cannot reproach your speech with "the smell of the lamp," there *is* more than a "*suspicion*" of unpleasant flavor from the farthing rushlight of the *New York Express*. To cleanse it from those unsavory and unclean influences by exposing it to the severe but salutary atmosphere of truth, is one of the objects of these remarks.

My business with your speech lies principally in your two paragraphs immediately preceding your two concluding ones. "They [the fanatics] tell us, that though you [the audiences] have the strict right, according to the writers on Public Law to whom Mr Curtis has referred, to restore the fugitive to his master, yet, that the virtue of compassion commands you not to do so." Thus you *assert*, and then follow up your assertion by a contemptuous assault on this compassion, and the still weaker philanthropy, which, moved by no stronger or more noble motive than mere pity, aims at the overthrow of Slavery in these States.

It is quite plain, sir, that personally, you have no acquaintance with this matter, but have relied for the subject matter of your speech on the statements of friends who have deceived and misled you; ow much for the enhancement of your reputation, it is for you to consider. "They [the fanatics] tell you, &c., &c."! Was there ever assertion more monstrous than this? I think too well of you to believe that you would *knowingly* make such an assertion as this, which is palpably and unqualifiedly false in every particular. I should like to see a list of Mr. Curtis's references—writer, volume, chapter and verse. *I* know of no writer on Public Law, held as an authority by leading Publicists, who recognises the "strict right" you allude to, to restore the fugitive slave. But were there ten thousand—as I verily believe there is not *one*—we have one opposed to them, to whom they, in respect to it, are as the dust in the balance, yea, even as nothing and vanity.

Sir, the issues of this great question of returning the fugitive slave to his master are of the most profound and awful character, no less than the express command of the Deity on one side, and the Constitution and the Fugitive Slave Law in opposition. I admit promptly all that you may contend for in the constitutional requirement. I care not two straws, whether or not the *law* is in strict accordance with it. Detestable as it is, I am glad that it has passed in its present shape, and that its friends insist on its strict constitutionality. I at least, will raise no question on *that* point. I go to the fountain—to the Law, before which all laws, all constitutions, that are in opposition, must give way, and become nugatory. No Webster, no Clay, no Cass, no Choate can give them the abiding force of law, if they are found in this category. And what is the LAW of God in this matter? Thou shalt NOT deliver to his master the servant that is escaped from his master unto thee. He shall dwell with thee, even among you, in the place which he shall choose, in one of thy gates, where it liketh him best: thou shalt not oppress him"!

This, sir, is the issue in the great struggle between Freedom, and the vilest system of Slavery that the Sun ever shone upon. It is *not* mere *pity*—it is *not* a weak and uninstructed *philanthropy* that actuates every right-minded Abolitionist. Compassion, it is indeed impossible wholly to exclude. But it is a deep feeling of GUILT—of being *particeps criminis*, if found in this issue on the side of the Constitution, instead of acting in humble obedience to the merciful law of the Creator and Judge. Therefore it is, that "we are not careful to answer in this matter," but declare "that we will not serve [these] thy gods, nor worship the golden image which thou hast set up." No, sir, we feel assured, that in this controversy, whosoever shall fall on *this* Rock, it will break him in pieces, but on whomsoever it shall fall, it will grind him to powder.

An attempt was made, pending the late session of Congress, by Professor Stuart, of Andover, to show that the command in Deuteronomy was not intended to apply to fugitives *from* Hebrew masters, but to escapants from surrounding nations *to* them. A more lame and impotent attempt, on any subject, I can hardly conceive of, or one more disastrous to his previous high reputation. In the *Anti-Slavery Standard* of June 27, July 11 and 25th of same month, are three letters by the humble author of this to you addressed—to the Professor to which I have yet to learn there has been any attempt at rejoinder. As the matter remains at present, the Professor stands convicted of very gross absurdity. I should like to be able to quote from them here for your edification. But they were written with studied brevity, in order that they might be read, and with the letters now before me, I find that every part is so connected with what precedes and follows it, that to quote with propriety or advantage, is out of the question. I have therefore given the dates as above, not doubting that as a *fair* man you will make yourself acquainted with their contents.

I have said that this is the issue. It is so, but indifferent health, and an engrossing employment, have thus far prevented me from showing how clearly the dictates of our common Christianity are in strict accordance with the command in Deuteronomy. When I began the series to Professor Stuart, this was a part of my plan, but the causes just assigned have thus far prevented me from carrying it out. There are other and collateral issues, and hereafter, if you in the meantime evince proper tractability and fairness, I may give you the benefit of them. For the present, this is long enough for one epistle, and, in the language of the old sermonizers,

"So much shall serve for *this* time"

P. SHAPTER.

Miscellaneous Intelligence.

—ARKANSAS.—FREE NEGROES.—A bill has been introduced in the lower House of the Legislature, for the removal of all free negroes beyond the limits of the State.

—WILLIAM G. ALLEN, a colored young man, law student, in the office of Ellis Gray Loring, Esq., Boston, has been appointed to the Professorship of Greek and Rhetoric in Central College, McGranville, New York.

—THE potato rot, the *Trenton Gazette* says, has destroyed a large portion of the potatoes raised in that neighborhood. When first dug, the potatoes generally appeared fair and sound, but shortly afterward commenced decaying.

—RIGHTS OF WOMEN.—The Indiana Convention, by a vote of 66 to 59, has adopted the following provision:

The real and personal property of women, whether owned before marriage or afterward acquired by purchase or gift (other than from the husband in fraud of his creditors,) devise or descent, shall be and remain secured to them, under equitable conditions, by law. The leading women of that State have issued a circular proposing to present a service of plate to Robert Dale Owen, as a token of gratitude for his services to secure this measure.

—SIXTY DAYS WITHOUT FOOD.—Abram Van Auken, who died in Mount Morris on the 1st instant, aged 60, of paralysis, with which he was seized in February last, had subsisted for sixty days immediately next preceding his death entirely without food. Nothing passed his lips but pure water. So says the *Livingston Union*.

—THE AFRICAN SLAVE TRADE.—We copy the following interesting account of the African Slave Trade from a letter in the *Boston Journal* by an officer on board of one of our ships on the African station:

I very much regret to say, that for a long time the greatest facilities for carrying on the slave trade have been afforded by the prostitution of our flag. I believe full one-half of the negroes shipped from the Congo southward, have been made in vessels under its cover.

The position which the United States occupies upon the right of visitation and search, is such that a "bona fide" American vessel, cannot be molested by a British cruiser, even with a full cargo of negroes on board. England by treaty or convention, has secured the right under certain restrictions, of visiting and searching all suspected vessels, except those wearing the American flag; such, are sacred, and thus guarded, may embark hundreds of slaves under the guns of the British Commodore himself, avoid all interruption from foreign cruisers, and by hoisting the Brazilian flag may escape capture by our own.

Now, I believe I know my duty as an officer too well to find fault with the acts of my Government, but after two years' service and experience as an African cruiser, and not wholly without observation, I am free to say that could the United States authorities consistently make an exception to the general rule, so as to allow vessels notoriously engaged in the slave trade to be detained by British cruisers and delivered up to our own, the disgraceful traffic would be greatly curtailed, and especially would the vile prostitution of our flag be prevented.

As to the entire suppression of the slave trade by the present system of blockade, I must confess I am thoroughly sceptical. In spite of the sleepless vigilance and constant motion of the numerous cruisers hovering along this coast, it is estimated that not less than thirty thousand were, during the past year, sent into bondage from the southward of the Voltes. Sir Charles Hotham, the late able commander of Her Britanic Majesty's naval force on the African (West) station, having at his disposal a most effective force, and after two years of active and laborious service, failed to do more than partially interrupt it, and is clearly of the opinion that other instrumentalities must be used for its eradication. * * * * * * * * *

Loando, the capital of the Portuguese province of Angola, has a fine harbor, and looks well from the sea—but it may well be said that "distance lends enchantment to the view." It is emphatically a "whited sepulchre." When the slave trade was at the zenith, Loando was a place of great opulence, as evidenced in the numerous large and palace-like residences, the great and magnificent churches, convents, and nunneries—the latter, with few exceptions, being in a state of ruin or decay. The Jesuits early turned their attention to Angola as a field for their operations, and their fortunes seemed to wax and wane with the slave trade; while this prospered, they flourished, and the monuments of their zeal and energy are numerous and striking. But their zeal and energy have outstripped the decadence of the traffic—the fraternity is now unrepresented by a living man—their splendid temples are now the habitations only for the moles and the bats, or the workshops for convicts guilty of the foulest crimes.

—A HUMBUG EXPOSED.—Under this heading, the *Albany Atlas* has the following curious article:

"When it was moved in the Senate, at the instance of Mr. Webster, to appropriate $10,000 to the travelling expenses of Amin Bey, the Turkish Envoy, we stigmatized the whole affair as one of imposture and delusion. It was such a piece of imposture as the courtiers of Louis XIV paid to him when they dressed up some Maltese adventurers as an Embassy from Siam, come to pay tribute to the great monarch.

"An instinctive propensity towards humbug and delusion of all kinds, a love of expenditure and show, have induced [the] Whig Administration to recognise this mock Turkish Ambassador, and to assume the unusual burden of his support. Mr. Webster had the honor of fixing his allowance. Mr. Brown, who invented the Turkish Envoy, asked Congress only for $2,000. The Secretary of State thought differently. Not less than $10,000 would meet the expenses of the Great Plenipotentiary and Representative of the Sublime Porte! It was voted; and the self-styled Envoy was paraded through the country, feted at Marshfield and in Boston with such distinction as our citizens love to render to human novelties and notabilities.

"It turns out that we were right. The Turkish Envoy is as much a fiction as Barnum's Fejee Mermaid, or as Joice Heth. Amin Bey is doubtless a respectable sub-officer in the Turkish service, not an intentional imposter, and astonished at the part he is made to play, as a nation's guest!

"The following letter published in the *New York Express*, exposes the real position at home of the Turkish lion:

"CONSTANTINOPLE, October 25.

"A strange political mystification has taken place in the United States. We were taken quite unawares this week, by the eccentric manner in which an individual, sent by the Sultan to study Naval architecture had been passed off as an envoy and ambassador from the Turkish court. Such political hoaxes are not unprecedented in the annals of history, and we fortunately live in a century when the powerful aid of the press can raise the curtain of audacity, and show how matters stand. It is time to disclose to the public, the true facts of this strange affair.

"Mr. J. Brown, the Interpreter of the U. S. Legation at Constantinople, previous to his departure for the United States, called the attention of the Turkish Government to several important inventions recently introduced in the United States, and begged the Minister of Foreign Affairs, to permit some intelligent young man to go through a course of study in the dock yards, in order to acquire a proficient knowledge of these naval innovations. His proposal was accepted, and Amin Bey, a young officer of the navy, enjoying the rank of Kaimakam, equivalent to that of Lieut. Colonel, which in the Turkish service is of no importance whatever, was designated for the mission.

The statement made in the *N. Y. Herald*, of the mission of this individual to *Muskat* is a mis-representation, as the Porte *has not sent a mission to Muskat* during many years. He has never been appointed Ambassador to Austria, nor has the Sultan ever thought of being directed by his advice on the Hungarian Affairs. He has not been charged with the office of initiating himself into republican forms and principles, nor has he any political mission whatever, and is no 'Excellency' nor 'Commodore' as the New York paper referred to entitled him. Amin Bey left Constantinople in company with Mr. Brown, for Genoa, in order to embark on the Erie for mere company, and as the latter (Mr. Brown) quitted his post previous to his having obtained the necessary leave of absence from the United States Government, he, in order to give a more plausible motive for doing so, magnetised his pupil into an envoy, and by the aid and concurrence of a press eager for excitement, immediately seized the affair, and poor Amin Bey, nolens volens, has come upon the stage in the accoutrements of an ambassador from a mighty and powerful sovereign—but the same press which makes, will unmake, and after the publication of the above, which is the true and loyal, facts every one will know what to think of those, who, for a private interest, made such a humbug about the visit to the other hemisphere, of a Turkish officer."

—MRS. SARAH HALE of Newburyport, Mass., has given 5000 acres of land in Illinois, to Beloit College, Wisconsin. The interests of the fund will be directed to support a Professorship of Mathematics and Natural Philosophy, styled the Hale Professorship.—*Newburyport Herald.*

—POPULATION OF RHODE ISLAND.—The *Providence Journal* publishes the complete census of Rhode Island, showing a population of 147,543. Gain in 10 years, 38,712 a fraction over 35 1-2 per cent.

—MURDER OF A MASTER BY A SLAVE.—Mr. Wm. Smith, of Johnston County, N. C., who is described as a man of "miserly habits," recently took a runaway negro girl belonging to him from Wilmington jail. He carried her home, and as soon as he released her, she seized an axe, struck him on the head and killed him.

—A GOOD RESOLUTION.—The citizens of Belmont County, Ohio, at a meeting held for the purpose of expressing an opinion upon the Fugitive Slave Law, passed the following: "*Resolved*, If the Federal Government has any slaves to catch, it may catch them." All right. The Federal Government has no power to *compel* any free citizen to turn slave-catcher.—*Portland (Me.) Zion's Adv.*

RECEIPTS FOR THE STANDARD.

From November 1st to December 1st 1850.

549	Francis Clough, Worcester, Mass.	$2 00
572	Joseph Sargent, " "	2 00
584	A. M. Powell, Ghent, N. Y.	2 00
555	John M. Fiske, West Brookfield, Mass.	2 00
521	Mary G. Fiske, Milford, "	2 00
546	Tilly Crouse, Clinton Hollow, N. Y.	1 00
546	B. Angevine, " " "	2 00
573	Wm. H. Channing, Boston, Mass,	2 00
572	F. G. Shaw, West Roxbury, Mass.	2 00
596	Eliza Houpt, Newville, N. Y,	3 00
572	Joseph Hadger, Port Byron, N. Y.	3 00
572	S. E. Sewall. Boston, Mass,	4 00
578	P. Pixley, Unionville, O.	2 00
572	Wm Jay, Whitlocksville, N. Y.	3 00
569	Catharine Leach, Sherman, Ct.	2 00
544	Thomas Smith, Verbank, N. Y.	1 00
572	S. Watrous, Mystic, Ct.	2 00
572	Mrs. Charles Sedgwick, Lenox, Mass	2 00
572	J. V. Laing, Rochester, N. Y.	3 00
547	H. Chase, Jr., King's Ferry, N. Y.	2 00
538	P. B. Wallace, Galesville, "	1 00
591	N. Graves, Richmond, Ia.	2 00
572	Parmelia Keese, Peru, N. Y.	4 00
582	Mary Gifford, New Bedford, Mass.	4 00
573	W. B. Greene, Brookfield, "	3 00
542	E. Soule, Savannah, N. Y.	2 00
572	Dr. S. Bowen, Thompson, Ct.	2 00
544	E. W. Bostwick, Canaan, N. Y.	1 38
572	Mrs. J. M. Robbins, Milton, Mass.	4 00
574	Anna Pomeroy, Cambridge, "	4 00
574	Smith Gray, Walpole, "	2 00
564	Rev. C. Francis, Cambridge, "	4 00
584	George Doughty, Jamaica, L. I	5 00
577	Jonathan Reynolds, Pembroke, Me	2 00
570	B. F. Whipple, Chester Village, Mass.	2 00
585	Amos Kimball, Hillsboro Bridge, "	2 00
572	S. R. Putnam, Boston, "	3 25
576	Mrs. Cordelia Adams, Hingham, "	2 00
576	Miss H. B. Ripley, " "	4 00
590	Mis Adaline Whitton, " "	2 00
551	G. G. Peterson, Duxbury, "	50
547	John Weiss, New Bedford, "	3 00
536	H. H. Brigham, South Abington, "	4 00
576	Robert Carter, Cambridge, "	4 00
576	Nathaniel Mulliken, Lexington, "	4 00
582	P. S. Caldwell, New Bedford, "	6 00
572	Moses Joy, Nantucket, "	2 00
595	S. Howland, Worcester, "	2 00
572	E. G. Loring, Boston "	4 00
573	Alexander Harvey, Plympton, "	1 00
564	O. Prescott, New Bedford, "	3 00
572	Julia A. Wilbur, East Avon, N. Y.	3 00
544	L. Whitmore, Po'keepsie, "	1 00
572	Nicholas Hallock, Milton, "	3 25
562	Luther Bartlett, Fort Covington, "	3 00
572	Maria Marriott, Hudson, "	2 00
572	Margaret M. Hyatt, " "	2 00
545	M. M. Davis, Bemis Heights, "	2 00
572	David Stevens, Albany, "	1 00
599	Peter Brown, New York City, "	2 00
582	W. Dennis, Ghent, "	1 00
572	Moses Joy, Pleasantville, "	2 00
568	Nathaniel Hallock, Milton, "	2 00
598	Abigail Johnson, Weare, N. H.	2 00
598	D. B. Gove, " "	2 00
579	Weare Tappan, Bradford, "	1 00
572	Anson A. Swift, Chaplin, Ct.	2 00
572	Wm. Galbreath, New Garden, Ohio,	3 40
		$167 78

DONATIONS

Wendell Phillips	200 00
Francis Jackson,	200 00
Charles F. Hovey,	100 00
Edmund Jackson,	25 00
Mrs. S. B. Shaw,	25 00
A Friend in Kentucky, (by Gerritt Smith)	5 00
	$555 00

RECAPITULATION

Receipts,	$167 78
Donations	555 00
Total,	$722 78

MARRIAGES.

COOPER—COOPER.—At Cooperstown, on the 10th inst., in Christ Church, by the Rev S. H. Battin, Richard Cooper, to Maria Frances, daughter of James Fenimore Cooper.

GREW—WIGGLESWORTH.—In Boston, Massach'tts, by Rev. Dr. Gannett, Henry Grew, Esq., to Miss Jane, daughter of Thomas Wigglesworth, Esq., of Boston.

WHITAKER—DIMICK.—In Hartford, Vt., November 28, Edgar K Whitaker, Esq., of Needham, to Clementina Augusta, daughter of Jacob Dimick, Esq.

DAVIS—RUSSELL.—In Plymouth, Col. William Davis to Helen, daughter of John Russell, Esq., both of P.

DEATHS.

BOYLE.—At Boston, 24 inst., Rev. Isaac Boyle, D. D., aged 68 years.

COE.—At Little Compton, R. I., December 3, Miss Hannah Coe, 91 years 4 mos. 27 days. She was the great-grand-daugher of Elizabeth Peabody, the first white person that was born after the landing of the Pilgrims.

DWIGHT.—In Philadelphia, Novembor 30, Rev. Dr. Sereno Dwight, formerly President of Hamilton College.

MCEUEN.—On Tuesday, 5th Nov., 1850, in the house of Robert Swift, Esq., Island of St. Thomas, W. I., Anne Middleton, wife of Thomas McEuen, of Philadelphia, and daughter of the late Ralph Izard of South Carolina.

GREENE.—At Paris, France, November 21st, John B. Greene, Esq., of the well known Banking House of Greene & Co., aged 71.

THE SEVENTEENTH

National Anti-Slavery Bazaar,

FANEUIL HALL,

Will open on THURSDAY, Dec. 19*th, at* 10 *o'clk, A. M.*

THE Managers have much pleasure in announcing that, in variety, beauty and utility, the Bazaar of the present year will be found equal to any of its predecessors. Owing to the utter impossibility of examining in season for this week's 'Standard' all the cases which have arrived from abroad, our advertisement of their contents must be necessarily imperfect. For a fuller and more accurate description, we refer the friends of the Bazaar to the Boston daily papers of next week.

Among the most attractive of the articles we would enumerate the following:

Very beautiful carved Wood work from Switzerland, consisting of Reading Desks, Work Boxes, Knitting Cases, Sallad Forks and Spoons, Paper Knives, Glove Boxes, Rulers, Napkin Rings, Sugar Tongs, Book Marks and Winders, ornamented with paintings of Swiss scenery and costume.

A collection of Bohemian Glass, selected with much care, but of which we cannot give particulars, for the reason above stated.

Very handsome Trays, Inkstands, Card Baskets, Writing Desks, Work Boxes, Paper Cases and Card Cases of Papier Maché, from Manchester, Eng.; Envelope Boxes, from Canton, a most useful article; Carved Picture Frames, Trays, Flower Pots, and Book Stands, of an entirely new and beautiful manufacture, from Bristol.

Books, new and old; among the latter, a very rare Spanish work, the gift of B. B. Wiffen.

Autographs of Sir Walter Scott, Dr. Chalmers, Hannah More, John Newton, Maria Edgeworth, Elizabeth Barrett Browning, Sir Robert Walpole, Lord North, Moore, Campbell, and other distinguished writers, poets and statesmen. Collections of British Sea Weeds and Shell.

A very valuable donation of Basket Work from the pupils and inmates of the Bristol Blind Asylum, Pencil Sketches and exquisite Water Colour Drawings by Miss Carpenter and Mrs. Herbert Thomas.

There will be found at the Bazaar our usual variety of Knitted, Netted and Crotcheted Work in Cotton, Linen and Berlin Wool. *Couvre Pieds*, Chair Covers, Tidies, Collars, Cuffs, Comforters, Prudence Caps and Scarfs, Tartan Shawls, Scarfs and Handkerchiefs of every variety, Table Covers of Silk Patchwork, Affghan Blankets, Sofa, Chair, Toilet and Pin Cushions of Velvet, Damask and Embroidered Work. A carefully selected and elegant assortment of Honiton Lace, including Veils, Caps, Collars and Cuffs, Under Sleeves of old Point Lace, Dress Caps, from Paris; Plain Muslin Caps, Ladies' Aprons of every variety, Black Silk plain and embroidered, Children's Dresses and Aprons, Carriage and Work Bags. Almost every kind of Children's and Infants' Clothing; beautiful Needle Cases and other work in Morocco; Purses, Mats, Slippers, Dolls Toys, and all the articles usually found at the Bazaar. The same assortment of De La Rue's Note Paper and Envelopes as in previous years.

☞ The LIBERTY BELL will be published on the morning of the 19th, and will contain articles from the pens of distinguished writers, both in Europe and America.

Anne Warren Weston,	Louisa Loring,
Mary Gray Chapman,	Ann Greene Phillips,
Mary May,	Henrietta Sargent,
Lydia D. Parker,	Maria Lowell,
Francis Mary Robbins,	Sarah Blake Shaw,
Helen Eliza Garrison,	Sarah S. Russell.

Lectures by Geo. Thompson, Esq. M. P.

At the earnest invitation of numerous friends, this distinguished philanthropist and eloquent orator has consented to deliver a course of

FIVE LECTURES,

In Boston, to commence at the TREMONT TEMPLE, on Monday Evening, December 9, and to continue on Thursday, the 12th; Monday, the 16th; Thursday, the 19th; and Monday, the 23d of December.

The first three Lectures will embrace the *History, Condition and Prospects of British India*; the last two will be on the *Reform Movements of Great Britain*

Further particulars will be hereafter announced.

Tickets for the Course, One Dollar each. Single Lecture Ticket, 25 cents. For sale at 21 Cornhill, and at the several Bookstores.

☞ The indecent, cowardly and base attempt to prevent Mr. Thompson from being heard at Faneuil Hall will undoubtedly serve to increase the desire to hear this gifted man, and secure a large audience for this valuable course of lectures.

ANTI-SLAVERY BAZAAR, IN FANEUIL HALL, BOSTON.

☞ As the Bazaar opens on THURSDAY, the 19th of December, somewhat less than a month remains for the necessary previous arrangements.

The Committee take this opportunity to make a few important suggestions, that they trust none of the friends of the cause will overlook, as on their efficient co-operation, much of the ultimate success of the undertaking will depend.

And, first, there are many individuals scattered throughout Massachusetts, precluded by taste or circumstances from taking any part in many modes of assistance by which the Bazaar is sustained. Many friends say to us, that they have no experience of Bazaars, do not understand what articles are saleable, or at any rate could not supply such, and prefer, on the whole, to aid the work by direct donation. To all such we say, any assistance given the Bazaar in this manner is equally encouraging and acceptable. The Ladies of West Brookfield have for several years sent to the Bazaar a sum of money, which, if expended in articles, would have furnished a table equal in beauty to any table in the Hall supplied by domestic manufacture.—Now we do not expect donations like this from all the towns of Massachusetts; but if the Bazaar received on an average $5 from all the three hundred towns of the State, who does not see how much the pecuniary success of the occasion would be enhanced? We urge that in each town where there is but a single abolitionist, that the effort be made. We say to such, give what you can yourself, collect what you can from others, and at the time of the Bazaar forward it to Faneuil Hall, that all may experience the additional encouragement that springs from united, sympathizing and successful effort. The passage of the Fugitive Slave Bill has opened the eyes and warmed the hearts of thousands. Seek the aid and co-operation of all such, even if they have opposed our work heretofore. Strive to convince all, that,

Miscellany.

From the Horticulturist.

THE FAVORITE POISON OF AMERICA.

ONE of the most complete and salutary reforms ever, perhaps, made in any country, is the temperance reform of the last fifteen years in the United States. Every body, familiar with our manners and customs fifteen or twenty years ago, very well knows that though our people were never positively intemperate, yet ardent spirits were, at that time, in almost as constant daily use, both in public and private life, as tea and coffee are now; while, at the present moment, they are seldom or never offered as a means of civility or refreshment—at least in the older States. The result of this higher civilization or temperance, as one may please to call it, is that a large amount of vice and crime have disappeared from amidst the laboring classes, while the physical as well as moral condition of those who labor too little to be able to bear intoxicating drinks, is very much improved.

We have taken this consolatory glance at this great and salutary reform of the habits of a whole country, because we need something to fortify our faith in the possibility of new reforms; for our countrymen have, within the last ten years, discovered a new poison, which is used wholesale both in public and private, all over the country, till the national health and constitution are absolutely impaired by it.

"A national poison? Do you mean slavery, socialism, abolition, mormonism?" Nothing of the sort. "Then, perhaps, tobacco, patent medicines, or coffee?" Worse than these. It is a foe more insidious than these; for, at least, one very well knows what one is about when he takes copious draughts of such things. Whatever his own convictions may be, he knows that some of his fellow creatures consider them deleterious.

But the national poison is not thought dangerous. Far from it. On the contrary, it is almost synonymous with the domestic comfort. Old and young, rich and poor, drink it with avidity, and without shame. The most tender and delicate women and children are fondest of it, and become so accustomed to it, that they gradually abandon the delights of bright sunshine and the pure air of heaven, to take it in large draughts. What matter if their cheeks become as pale as the ghosts of Ossian; if their spirits forsake them, and they become listless and languid! Are they not well housed and *comfortable?* Are not their lives virtuous, and their affairs prosperous? Alas, yes! But they are not the less guilty of poisoning themselves daily, though perhaps unconscious of it all the time.

The national poison that we allude to is nothing less than the vitiated air of *close stoves*, and the unventilated apartments which accompany them!

"*Stoves*"—exclaim a thousand readers in the same breath—"stoves poisonous? Nonsense! They are perfectly healthy, as well as the most economical, convenient, labor-saving, useful and indispensable things in the world. Beside, are they not real Yankee inventions? In what country but this is there such an endless variety of stoves—cooking stoves, hall stoves, parlor stoves, air-tight stoves, cylinders, salamanders, ect.? Why, it is absolutely the national invention—this stove—the most useful result of universal Yankee ingenuity."

We grant it all, good friends and readers, but we must also have our opinion—our calmly considered and carefully matured opinion—which is nothing more nor less than this, that stoves—as now used—are the national curse, the secret poisoners of that blessed air, bestowed by kind Providence as an elixir of life—giving us new vigor and fresh energy at every inspiration; and we, ungrateful beings, as if the pure breath of heaven were not fit for us, we reject it, and breathe instead—what?—the air which passes over a surface of hot iron, and becomes loaded with all the vapor of arsenic and sulphur, which that metal highly heated, constantly gives off!

If in the heart of large cities—where there is a large population crowded together, with scanty means of subsistence—one saw a few persons driven by necessity into warming their small apartment by little close stoves of iron, liable to be heated red-hot, and thereby to absolutely destroy the purity of the air, one would not be so difficult to preserve the poorest class from suffering in some way or other, in great cities. But it is by no means only in the houses of those who have slender means of subsistence that this is the case. It is safe to say that nine-tenths of all the houses in the northern States, whether belonging to rich or poor, are entirely unventilated, and heated at the present moment by close stoves!

It is absolutely a matter of *preference* on the part of thousands, with whom the trifling difference between one mode of heating and another is of no account. Even in the midst of the country, where there is still wood in abundance, the farmer will sell that wood and buy coal, so that he may have a little *demon*—alias a black, cheerless, close stove—in the place of that genuine, hospitable, wholesome *friend* and comforter, an open fireplace.

And in order not to leave one unconverted soul in the wilderness, the stove inventors have lately brought out "a new article," for forest countries, where coal is not to be had either for love or barter—an "air-tight stove for burning wood." The seductive, convenient, monstrous thing! "It consumes one-fifth of the fuel which was needed by the open chimney—is so neat and clean, makes no dust and gives no trouble." All quite true, dear considerate housewife—all quite true; but that very stove causes your husband to pay twice its savings to the family doctor before two winters are past, and gives you thrice as much trouble in nursing the sick in your family as you formerly spent in taking care of the fire in your chimney corner—besides depriving you of the most delightful of all household occupations.

Our countrymen generally have a vast deal of national pride, and national sensitiveness, and we honor them for it. It is the warp and woof, out of which the stuff of national improvement is woven. When a nation becomes quite indifferent as to what it has done, or can do, then there is nothing left but for its prophets to utter lamentations over it.

Now there is a curious but indisputable fact (somebody *must* say it), touching our present condition and appearance, as a nation of men, women and children, in which we Americans compare most unfavorably with the people of Europe, and especially with those of northern Europe—England and France, for example. It is neither in religion or morality, law or liberty. In these great essentials every American feels that his country is the birthplace of a larger number of robust and healthy souls than any other. But in the bodily condition, the *signs of physical health*, and all that constitutes the outward aspect of the men and women of the United States, our countrymen, and especially countrywomen, compare most unfavorably with all but the absolutely starving classes on the other side of the Atlantic. So completely is this the fact, that though we are unconscious of it at home, the first thing (especially of late years) which strikes an American, returning from abroad, is the pale and sickly countenance of friends, acquaintances, and almost every one he meets in the streets of large towns—every other man looking as it he had lately recovered from a fit of illness. The men look so pale, and the women so delicate, that his eye, accustomed to the higher hues of health, and the more vigorous physical condition of transatlantic men and women, scarcely credits the assertion of old acquaintances, when they assure him that they were "never better in their lives."

With this sort of impression weighing disagreeably on our mind, on returning from Europe lately, we fancied it worth our while to plunge 200 or 300 miles into the interior of the State of New York. It would be pleasant, we thought, to see not only the rich forest scenery opened by the new railroad to Lake Erie, but also (for we felt confident they were there) some good, hearty, fresh looking lads and lasses among the farmers' sons and daughters.

We were for the most part disappointed. Certainly the men, especially the young men, who live mostly in the open air, are healthy and robust. But the daughters of the farmers—they are as delicate and pale as lillies of the valley, or fine ladies of the Fifth Avenue. If one catches a glimpse of a rose in their cheeks, it is the pale rose of the hot-house, and not the fresh glow of the garden damask. Alas, we soon discovered the reason. They, too, live for seven months of the year in unventilated rooms, heated by close stoves! The fire-places are closed up, and ruddy complexions have vanished with them. Occasionally, indeed, one meets with an exception; some bright eyed young, rustic Hebe, whose rosy cheeks and round elastic figure would make you believe that the world has not all grown "delicate;" and if you inquire, you will learn probably that she is one of those whose natural spirits force them out continually in the open air, so that she has as yet in that way escaped any considerable doses of the national poison.

Now that we are fairly afloat on this dangerous sea, we must unburden our heart sufficiently to say that neither in England nor France does one meet with so much beauty—certainly not, so far as charming eyes and expressive faces go towards constituting beauty—as in America. But alas, on the other hand, as compared with the elastic figures and healthful frames abroad, American beauty is as evanescent as a dissolving view, contrasted with a real and living landscape. What is with us a sweet dream, from sixteen to twenty-five, is there a permanent reality till forty-five or fifty.

We should think it might be a matter of *climate*, were it not that we saw, as the most common thing, even finer complexions in France—yes, in the heart of Paris, and especially among the peasantry, who are almost wholly in the open air—than in England.

And what, then, is the mystery of fine physical health, which is so much better understood in the old world than the new?

The first transatlantic secret of health, is a much longer time passed daily in the open air by all classes of people; the second the better modes of heating and ventilating the rooms in which they live.

Regular daily exercise in the open air, both as a duty and a pleasure, is something looked upon in a very different light on the two different sides of the Atlantic. On this side of the water, if a person—say a professional man, or a merchant—is seen regularly devoting a certain portion of the day to exercise, and the preservation of his bodily powers, he is looked upon as a valetudinarian—an invalid, who is *obliged* to take care of himself, poor soul! and his friends daily meet him with sympathising looks, hoping he "feels better," ect. As for ladies, unless there is some *object* in taking a walk, they look upon it as the most stupid and unmeaning thing in the world.

On the other side of the water, a person who should neglect the pleasure of breathing the free air for a couple of hours daily, or should shun the duty of exercise, is suspected of slight lunacy; and ladies who should prefer continually to devote their leisure to the solace of luxurious cushions, rather than an exhilerating ride or walk, are thought a little *tite montee*. What, in short, is looked upon as a virtue there, is only regarded as a matter of fancy here. Hence, an American generally shivers, in an air that is grateful and bracing to an Englishman, and looks blue, in Paris, in weather when the Parisians sit with the casement windows of their saloons wide open. Yet it is, undoubtedly, all a matter of habit; and we Yankees (we mean those of us not forced to "rough it"), with the toughest natural constitutions in the world, nurse ourselves, as a people, into the least robust and most susceptible *physiques* in existence.

So much for the habit of exercise in the open air. Now let us look at our mode of warming and ventilating our dwellings; for it is here that the national poison is engendered, and here that the ghostly expression is begotten.

However healthy a person may be, he can neither *look* healthy, nor remain in sound health long, if he is in the habit of breathing impure air. As sound health depends upon *pure blood*, and there can be no pure blood in one's veins if it is not re-purified continually by the action of fresh air upon it, through the agency of the lungs (the whole purpose of breathing being to purify and vitalize the blood), it follows, that if a nation of people *will*, from choice, live in badly ventilated rooms, full of impure air, they must become pale and sallow in complexions. It may not largely affect the health of the *men*, who are more or less called into the open air by their avocations, but the health of women (*ergo* the constitutions of children), and all those who are confined to rooms of offices heated in this way, must gradually give way under the influence of the poison. Hence, the delicacy of thousands and tens of thousands of the sex in America.

"And how can you satisfy me," asks some blind lover of stoves, "that the air of a room heated by a close stove is deleterious?" Very easily, indeed, if you listen to a few words of reason.

It is well established that a healthy man must have about a pint of air at a breath; that he breathes above a thousand times an hour; and that, as a matter beyond dispute, he requires about *fifty-seven hogsheads* of air in twenty-four hours.

Besides this, it is equally well settled, that as common air consists of a mixture of two gases, one healthy (oxygen), and the other unhealthy (nitrogen), the air we have once breathed, having, by passing through the lungs, been deprived of most of the healthful gas, is little less than unmixed poison (nitrogen).

Now, a room, warmed by an open fire-place or grate, is necessarily more or less ventilated, by the very process of combustion going on; because, as a good deal of the air of the room goes up the chimney, besides the smoke and vapor of the fire, a corresponding amount of fresh air coming in at the windows and door crevices to supply its place. The room, in other words, is tolerably well supplied with fresh air for breathing.

But let us take the case of a room heated by a close stove. The chimney is stopped up, to begin with. The room is shut up. The windows are made pretty tight to keep out the cold; and as there is very little air carried out of the room by the stove-pipe (the stove is perhaps on air-tight principle, that is, it requires the minimum amount of air), there is little fresh air coming in through the crevices to supply any vacuum. Suppose the room holds 300 hogsheads of air. If a single person requires 57 hogsheads of fresh air per day, it would last four persons but about twenty-four hours, and the stove would require half as much more. But, as a man renders noxious as much again air as he expires from his lungs, it accually happens that in four or five hours all the air in this room has been either breathed over, or is so mixed with the impure air which has been breathed over, that it is all thoroughly poisoned, and unfit for *healthful* respiration. A person with his senses unblunted, has only to go into an ordinary unventilated room, heated by a stove, to perceive at once, by the effect on the lungs, how dead, stifled and destitute of all elasticity the air is.

And this is the air which four-fifths of our countrymen and countrywomen breathe in their homes—not from necessity, but from choice!

This is the air which those who travel by hundreds of thousands in our railroad cars, closed up in winter, and heated with close stoves, breathe for hours—or often entire days.

This is the air which fills the cabins of closely packed steamboats, always heated by large stoves, and only half ventilated; the air breathed by countless numbers—both walking or sleeping.

This is the air—no, this is even salubrious compared with the air—that is breathed by hundreds and thousands in almost all our crowded lecture-rooms, concert-rooms, public halls, and private assemblies, all over the country. They are nearly all heated by stoves or furnaces, with very imperfect ventilation, or no ventilation at all.

Is it too much to call it the national poison, this continual atmosphere of close stoves, which, whether traveling or at home, we Americans are content to breathe, as if it were the air of Paradise?

We very well know that we have a great many readers who abominate stoves, and whose houses are warmed and ventilated in an excellent manner. But they constitute no appreciable fraction of the vast portion of our countrymen who loves stoves—fill their houses with them—are ignorant of their evils, and think ventilation and fresh air physiological chimeras, which may be left to the speculations of doctors and learned men.

And so every other face that one meets in America has a ghostly paleness about it, that would make a European stare.

What is to be done? "Americans will have stoves." They suit the country, especially the new country; they are cheap, labor-saving, clean. If the more enlightened and better informed throw them aside, the great bulk of the people will not. Stoves are, we are told, in short, essentially democratic and national.

We answer, let us *ventilate our rooms*, and learn to live more in the open air. If our countrymen will take poison in, with every breath which they include in their houses and all their public gatherings, let them *dilute it* largely, and they may escape from a part at least of the evils of taking it in such strong doses.

We have not space here to show in detail the best modes of ventilating now in use. But they may be found described in several works, especially devoted to the subject, published lately. In our volume on COUNTRY HOUSES, we have briefly shown, not only the principles of warming rooms, but the most simple and complete modes of ventilation—from Arnott's chimney valve, which may for a small cost be easily placed in the chimney flue of any room, to Emerson's more complete apparatus, by which the largest apartments, of every room in the largest house, may be warmed and ventilated at the same time, in the most complete and satisfactory manner.

We assure our readers that we are the more in earnest upon this subject, because they are so apathetic. As they would shake a man about falling into that state of delightful numbness which precedes freezing to death, all the more vigorously in proportion to his own indifference and unconsciousness to his sad state, so we are the more emphatic in what we have said, because we see the national poison begins to work, and the nation is insensible.

Pale countrymen and countrywomen, rouse yourselves. Consider that God has given us an atmosphere of pure, salubrious, health-giving air, 45 miles high, and—*ventilate your houses.*

MARTIN LUTHER IN HIS FAMILY.

[THERE is something extremely plain, says the *Christian Inquirer*, in the style of the following extracts, but they throw some light on the subject of Martin Luther's private life, which may not be uninteresting to our readers. They are translated from a pamphlet entitled "Martin Luther as Head of a Household. A Family Sketch for our People."]

We have been sufficiently informed what Luther did and suffered for the glory of God. Our present wish is to look at him in his home life, and know him in his relations to his wife and children.

His wife was called Catherine, and she came from an old and noble family of the name of Bora. She was educated in a convent near Grimma, having been placed there when very young under the care of the Cistercians, and she remained there, in all respects faithful to the rules of the order, until she was twenty-four. At that age, in the Easter week of 1523, she, with eight other nuns escaped from the convent walls, and succeeded in gaining her freedom. This they owed to Luther's aid, not in stealing them from the convent, for he neither extended them a hand nor furnished them a ladder, but in having proved to them out of God's Word that wedlock was instituted by Divine authority, and was not to be considered less honorable than celibacy.—These nine nuns immediately made their way to him at Wittenburg, on which occasion he writes to his friend Spalatin: "Nine apostatized nuns have come to me. I am much distressed on their account; but what ought I to do with them? First I will communicate the fact to their relatives, that they may take them home again if they wish; but if they do not I will take care of them." On his recommendation, Catherine was received into the family of Philip Reichenbach, town clerk of Wittenberg. She lived with them two years, and while there won Luther's love by her "beautiful virtues," and in 1525, on the day of the Holy Trinity, they were married. On occasion of the reproaches that were made against him for this act, he wrote to a friend: "Pray for me, that God in his grace may bless my new order, for the worldly-wise among our friends are much incensed by it. They have had to confess, however, that marriage is God's ordinance and word." In another letter he says: "If my marriage is by the word of God, there is nothing wonderful in the world's being offended by it, for it is even offended that our God and Maker took our flesh and blood upon himself, and for our blessedness gave them to us, to eat and to drink to our redemption."

The offspring of their marriage were three sons and three daughters—John, Elizabeth, Magdolena, Martin, Paul, and Margaret.

An instance of Luther's paternal sternness is given, when on one occasion he would not receive John into favor, after the commission of some fault, for three or four days; and this though the boy wrote to him in the most dejected strain, and not only his mother, but Dr. Jonas and Dr. Cruciger interceded for him. Luther answered them: "I would rather have my son dead than disobedient. Paul said truly, when he said that a bishop should be a man who could rule his own household well and have his children in subjection, so that others may be edified and not offended in him. We are all of us examples, each in his sphere, and our ill-bred children are an offence to others, so that bad boys will pervert the indulgence we show in our families. But more than that, it is very rarely if ever that I know of his doing wrong; and as the adage may be true in my case, that a man is always the last to hear of what goes wrong in his own house, so that we learn our children's offences after everybody else in the street knows of them, I must punish him and not wink at his errors."

The following letter, written to John when he was four years old, shows how Luther encouraged him to industry and the fear of God:—

"Grace and peace in Christ, my dear son. I would like to see that you were industrious in your studies and attentive to your prayers. Be so my child, and when I come I will bring you something pretty from the fair. I know a beautiful pleasant garden where many children go, and wear golden frocks and pick beautiful apples, pears, and cherries, and plums under the trees, and sing and jump about and are merry, or ride on beautiful horses with golden bridles and silver saddles. I asked the man who owns the garden whose children they were, and he said they were the children who liked to pray and study and be good. Then I told him that I had a little boy called John Luther, and asked if he might come into the garden and eat such beautiful fruit and ride the dear little horses and play with the children. And he said, 'He may if he likes to pray and learn and be a good boy, and Lipp and Jost may too; and if they all come together, they shall have fifes and drums, and all sorts of music, and shall shoot with little bows and arrows.' So, dear John, learn and pray, and tell Lipp and Jost to do so too, so that you may all get into the garden. God be with you."

Luther's third child, Magdalena, was early instructed by her father and her brother John in the catechism. On this point Luther says: "Though I am an old Doctor of Divinity, I have not yet got out of my catechism, and do not thoroughly understand the Ten Commandments, the Creed, or the Lord's Prayer: I cannot study them out nor learn them out, and I am still every day saying the catechism with my son John and little daughter Magdalena."

In her fourteenth year, Magdalena was taken by her Heavenly Father from her earthly parents. Courageously and steadily she passed through death, and Luther at the bedside of his dying child was the same hero that he appeared before the Electors and the Diet. During her illness he said, "I love her very much, but, Father, if it be thy will to take her hence, I bow entirely to thee." Standing by her bed he said, "Magdalena, you are happy to stay with your father here, and willing to go to your Father there." And she said, "Yes, dear father, as God wills it." Then he said, "Dear child, the spirit is willing, but the flesh is weak;" and turning around, he added, "I love her very dearly; if the flesh is so strong, what will the spirit be?" As she became weaker and was dying, he fell upon his knees at her bedside and wept bitterly, and prayed God to deliver her. Soon after, she breathed her last in her father's arms.

On the day of the funeral Luther could not tear himself away from the coffin in which the child's body had been placed. He stood by it, and said, as he looked at her, "Dear Lena, you will rise again and shine like a star, yes, a sun. Now that she has gone, I am happy in spirit, but in the flesh I am very sad. The flesh will not be put down, and parting grieves one very much. It is strange, that while I know that she is certainly at peace and that all is well with her, I should yet be so sorry."

When his friends told him that they were grieved for his loss, he replied, "You should rejoice that I have sent a saint to heaven; yes, two" (Elizabeth and Magdalena). While they were throwing the earth upon the coffin, he said, "There is a resurrection of the body;" and on his way to the house, he spoke very earnestly to his friends: "My child is sent away, body and soul, and our Father in heaven has two saints from my body. If my Magdalena could return to life and bring me the wealth of the Ottoman Empire, I would not have her. Oh, it is well for her! Blessed are the dead who die in the Lord. Who dies so, has certainly everlasting life; and I would that I and my children and all of you might go, for evil times are coming."

The mother was plunged by this event into the deepest grief, and Luther comforted her most affectionately. "Dear Kate, remember that where she has gone she is very well, but flesh and blood do as flesh and blood; it is the spirit that is full of praise and is willing. Children do not argue, but believe as they are told; all is simple with them; they die without pain or anguish, and without contention with death or bodily distress, just as they fall asleep."

So did this great one, on whom all eyes were turned, never wholly take his eyes off from his own family circle. "Who is faithful in little things is faithful also in great, but he who is unfaithful in small things is also unfaithful in great.' In his relations to his wife, he made the commandments of God the guide of his life. That his marriage was a pleasant and fortunate one, is owing not a little to the fact that Catharine, instead of wishing to rule him, was in all respects acquiescent and obedient. On this subject he writes under date 11th August, 1526:

"Kate sends her regards, and thanks you for thinking her worthy one of your pleasant letters. I thank God that she is well, and is in all things submissive and obedient to me; and so much more useful, I thank God also, than I had hoped, that I would not exchange my poverty with her for the wealth of Crœsus."

His housekeeping, however, he left entirely to her control, prudence, and economy. "Each one in wedlock," he would say, "should have the office that belongs to him or her, the man should provide, and the women should save. In this way the woman can make her husband rich; but he can never make her so, for the penny saved is better than the penny earned. Thus prudence is the surest income. For myself, it is true that I remain on the poor list, but the reason is, that I have too large a crowd about me."

One day as his wife was complaining that as yet she had only three casks of beer, he remarked, "God can make four out of three. If he did not keep our house, it would be all over with us, for my housekeeping is truly wonderful. I consume more than I receive. I require annually five hundred guilders for my table, to say nothing of clothing, furniture and alms, yet my annual salary is only two hundred. I am very unfit for housekeeping, and the necessary support of my poor near relations and the daily claims of strangers keep me perfectly poor. If I had only a small household, I would wish very little for them; but God must provide for the poor. I was born of poor parents; my father was a poor miner, and my mother used to carry the wood that was required for the house upon her back, and they both did the hardest work to obtain wherewithal to bring up their children; but I am richer than all the Papist theologians in the world, because I am content with little and have a wife."

On one occasion Luther shut himself up in his study and for three days did not come down into the family. His wife, not knowing where he was, waited for a long time in anxiety, and then commenced searching for him. After going first to one place and then to another, knocking at his room and calling him by name without receiving any reply, she at length sent for a locksmith and ordered him to open the door. This being done, she rushed into the room and found her husband intent in studying the interpretation of the twenty-second psalm, and supplied with some bread and salt. Luther, however, informed her pleasantly that he did not wish her presence, because he could not be disturbed in so holy and important a work.

In 1527 he was attacked by a severe illness which deprived him of all his strength, and threatened his life. His wife tended and nursed him, never leaving his sick-bed, but comforting him against the trouble which her own anxiety occasioned him. He himself thought the time had come for him to put his house in order, and made his will in the following words: "Father, I thank the that it has been thy will that upon the earth I should be a poor beggar. On this account I cannot leave my wife or child either farm, or house, or money, or effects. As thou hast given them to me, so do I return them to thee, and do thou instruct, maintain, and keep them as thou, O God! hast instructed, maintained, and kept me, O Father of the orphan and Judge of the widow!"

He was aware of the violence of the attack, and took leave of his wife and son John, who was then only about a year old. Not long afterwards he said to her, "Dear Kate I beg you, if it be God's will at this time to take me to himself, that you will acquiesce in his gracious plan. You are my lawful wife, be sure of that and never doubt it, let the blind and wicked world say what it may. If you will keep yourself according to God's Word, and hold firmly to that, you will preserve a good conscience and a refuge from the Devil and all his imps."

After they had endeavored to warm him by the application of warm clothes, he asked, "Where is my darling Johnny!" And when the infant was brought in to him, and smiled on his father, he said, "Oh, you poor child, I commend my dearest Kate and you, my poor orphan, to the dear righteous God. You have nothing; but God, the orphan's Father and the widow's Judge, will take care of you and provide for you."

In 1546 Luther was summoned by Count Mansfeld to settle some difficulties. His wife, although she wished to accompany him, could not, on account of her domestic duties; and giving him their three boys as company, she took leave of him in the hope of his speedy return. In Halle Dr. Justus Jonas joined him, and as on the 28th January they were all crossing the Saale together and were in some danger, Luther remarked, "Dear Doctor, what a comfort it would be to the Devil if I, Martin Luther, my three boys and you should all be drowned together!" Having reached Eisleben, he became ill, and on the 17th February the Lord called him to his harvest.

Catharine remained a year in Wittenberg in righteousness and the fear of God. At the end of that time the place was besieged by the Imperial troops, and came under the dominion of Charles V. She, with her orphans, had to fly, and in extreme suffering reaped ingratitude, even there where her husband's services on behalf of the Church entitled her to hope for better things. Among the exceptions, however, was Christian III. of Denmark, who had introduced the evangelical religion into his kingdom, and who sent her fifty thalers as a token of acknowledgement of the distinguished services of her husband. On this occasion Melancthon writes to Justus Jonas: "You remember Hesiod's maxim, that near neighbors are better than relatives at a distance. But our neighbors the Electors, whom we have treated with special respect, either take arms and attack us, or entirely abandon us, while the King of Denmark, who is distant from us, is much concerned for our misfortunes. He has sent Luther's widow, and yourself as the pastor of the churches, and myself, each a present of fifty thalers."

However, afterwards she was not left in want of the necessaries of life, for in his will Luther had left her a small farm at Zaulsdorf, and the Electors and the Count Mansfeld made her presents of considerable value. In the same will Luther had left the matter of her marrying again entirely to God's providence and her own discretion; but made it a condition that if she did so, she should divide her property among his children. But after the loss of such a husband, Catharine never wished to form a second connection, and remained through life Luther's widow. She died in 1552, in consequence of injuries incurred in leaping from a wagon while the horses were running away.

WE find in an exchange the following chapter from 'Richard Edney,' Mr. Judd's new book. The book itself we have not seen, nor any more of it than is here before us; we nevertheless venture so far as to say that any thing from the author of 'Margaret' must be worth reading.

We promised to say something more of Winkle; and this is the chapter to do it; and what we would say is, there was no such man. This statement is quite true, and quite false. Such is the nature of human language. The truth will be understood by Winkle's friends. Is it convertible in the Tartar tongue? Let us explain. We suppose and the calculation is based on an unanimous popular sentiment, that if all the Stage-drivers of the North American Continent were recast and made into one, that one would not beequal to Winkle. Or thus,—if the essence of all good stage-driverism on the aforesaid territory were extracted, it would not compare with what could be got out of the smallest fragment of Winkle.

In the first place, Winkle knw everybody and every thing; and every body and thing knew Winkle.—He knew all the girls, and the school children, and the old men, and the young men; and bowed to them all, as he rode by, and they bowed to him. For forty miles, he knew where every body lived, and who everybody was that lived anywhere. He knew the tall white house on the hill, and the large house, with pillars in front, among the trees, and the little black house over in the field; and there was always somebody standing by all the houses, to whom he bowed. Sometimes he bowed to the well-sweep that happened to move in the wind; sometimes to a dog that sat on the door-steps. How many smiling favors he got from the girls, who, after dinner, and after dressing for the afternoon, sat by the open front windows! how many of the children that swarmed about the school-houses! in fact, every body smiled and bowed when he passed.—black and hard-favored men; muggy and obstinate men; coarse and awkward men. Every day he had a sort of President's tour.

Then, he pointed out the tree where a man hung himself, and the woods where a bear was shot, and the barn that was struck by lightning, and the stream where a man was drowned.

And this, in the second place; because of his unbounded good-nature. He did errands for all those people' he ran a sort of express to the city; an express, too, from one neighborhood to another. Then, he did his errands so correctly, so promptly, and so genially. If those for whom he acted were poor, he charged but little. He knew every place in Woodylin, and could execute any order, from getting iron castings to purchasing gimp, and matching paper hangings, and delivering billet-doux. Furthermore—and herein the beauty of Winkle was seen—he ran express between Hearts. Nothing pleased him better than to have a love-case in hand between two persons on different parts of this route; there was such a carrying of little notes, and little remembrance's, and little nods and signs; and then he could drop a big bundle of tenderness in a single look, as he passed the sweet-heart, hanging out the washing of a Monday morning. Then of the widows son, whom he carried to the city some five years before, and who had been all this time at sea he got the first intelligence; and as he walked his horses up a long hill, and mother sat rocking and knitting by the road-side, he told her that her boy had been spoken off the Cape of Good Hope, or that his ship had been reported from Rio. When anybody was sick along the road he bore the daily intelligence to friends, who stood at their doors waiting for it; by what divination it was communicated nobody could tell, but the effect was instantaneous; so, by an invisible, and as it were an omnipotent hand, he dropped smiles and tears, joy and sorrow, wherever he went; and his heart was so much in it all, none could help loving him.—In addition, and notwithstanding Mr. St. John, he gave little gratuitous rides; he let the boys hang on behind; and in winter we have heard of his taking up half a dozen school children with their mistress, and helping them through snow drifts.—Then he carried the mail, which is itself a small universe in a leather bag;—here sweet spring to some ice-bound soul—at the next turn a black thunder-storm on some tranquil household; now singing at one corner of its mouth, as if it was full of Jenny Linds,—anon tromboning out of its melancholy intelligence; and like a Leyden jar on wheels, giving every body a shock as it passes, making some laugh and others scream. Winkle carried this and it was as if Winkle himself was it; and some people notwithstanding they loved him so, hardly dare see him or have him open his mouth; they didn't know, any more than Aunt Grint, what had happened, or what might happen. In addition, he brought people home; and as he drove on, *he* got the first sight of the old roof and chimney; *he* got the first sight of the rose-bushes and the lilacs in the yard, he saw, too, from the quietness about the house, that a surprise was on hand; he knew perfectly well that the daughter whom he was bringing was not expected,—that she meant to surprise the oldfolks. He did not hurry his horses; he did not make any sign. He landed the young lady at the gate, and was taking off the baggage, when he heard a scream in the door. He had expected it all, and looked so sober as he pulled at the strap, with one foot on the wheel, and his back bent to the ground. "Naughty, naughty Winkle!" cried the mother; "why didn't you tell us Susan was coming? you have almost killed me." Winkle loved to kill people so.

In the third place, there is magic in the calling of a stage-driver. Everybody knows and aspires to know the stage driver; everybody is known by, and is proud to be known by, the stage-driver. The little boys remember it a month, if the stage-driver speaks to them. There is a particular satisfaction to be able to distinguish, among drivers, and say, it was Winkle, or it was Nason, or it was Mitchell. The stage-driver is Prince of a peculiar realm; and that realm consists of the yellow coach he drives, and the high seat he occupies, and his four mettlesom horses, and forty miles country road, and the heart of several principal roads, not to speak of ten thousand little matters of interest and pleasure, business and profit, news and gossip, with which he is connected. Hence, he, like a Prince, is held in reverence by the populace. Of all the people on the earth, *he* is the one who rolls by in a gilded coach; he is the one who sweeps it high and dry over the world; he is the one who rides through his immense estate with the most lordly and consequential air, and all the rest of us seem to be but poor tenants, and gaping boors. It is something to speak to a stage-driver; it is a great thing to be able to joke with him. It is a sign of a great man to be recognized by the stage-driver. To be perchance known by one who knows nobody, is nothing. To be known, to be pointed out, to have your name whispered in a bystander's ear, by one who knows everybody, affects you as if Omniscience were speaking about you. The stage-driver differs from a steamboat captain, in that latter is not seen to be so immediately connected with his craft as the former. We meet the captain at the breakfast table; he is nobody; he is no more than we; we can eat as well he can. But who dare touch the stage-drivers? Who dare swing his whip!

How rapidly and securely he drives down one hill and up the next,—and that with fifteen passengers and half a ton of baggage! Then how majestically he rounds to at the door of the tavern! What delicate pomp in the movement of the four handsome horses! In what style the cloud of dust, that has served as an outrider all the way, passes off when the coach stops! How the villagers—the blacksmith, the shoemaker, the thoughtful politician, and the boozy loafers, that fill the stoop—grin and stare, and make their criticism!

How he flings the reins and the tired horses to the stable-boy, who presently returns with a splendid relay! How he accepts these from the boy with that sort of air with which a king might be supposto take his crown from the hands of a valor! There are his gloves withal;—he always wears gloves, as much as a Saratoga fine-lady, and would no sooner touch any thing without gloves than such a lady would a glass of Congress water.

There is, moreover, a mystery attaching to the Stage-driver,—a mystery deeper than the question. Why the carcasses of elephants are found imbedded in the ice-mountains of the Arctics?—even this. Why the Stage-driver is not frozen to death in our winters? His punctuality has something preternatural in it:—how, in the coldest weather, in the severest storm, in fogs, in sleet, in hail, in lightning, in mud, when nobody else is abroad, when Madam Dennington hardly dare look out of her windows, when even Helskill expects no customers,—then the Stage-driver appears rounding the corner, just as regular and just as quiet as the old clock in the kitchen.

—It is no wonder that the height of the ambition of multitudes of young men is to be a Stage-driver. This was for one month Simon's ambition; but it was clearly seen he had not the necessary genius, and he gave it up, and went on singing as abstractively as ever, "O, the break down! O the break down!" The wonder is that in this world of uncertainty, and deception, and sin, where the temptations to wrong are so frequent, and the impulse to it so easily aroused, so good a driver as Winkle should be found.

Gleanings from Foreign Publications.

——THE King of Bavaria has formed the gigantic design of causing to be executed a series of pictures on subjects derived from the annals of all times and all nations—the whole being destined to form a sort of pictorial universal chronology.

——"ONE of our ancient contributors," says the *Literary Gazette*, "of whom we used to beg some attention to punctuation in his MSS., used to retort, 'Do you take your servant for a dog? I am not a pointer!'"

——SINGULAR CIRCUMSTANCE.—Last week [says an Edinburg paper] a boy named William Shakspere was charged before Mr. Lucy, magistrate of Birmingham, with pocket-picking. The incident caused some amusement in the police court.

——A WOVEN NEW TESTAMENT.—We (London paper) have been informed that a weaver in Bradford has been for some time employed in weaving in a piece of cloth the whole of the New Testament. He has already completed the four gospels, and has made some advance in the Acts of the Apostles.

——WE hear [says the *London News* alluding to a poetical defence of Haynau in a late No. of Blackwood] that the December Number of "Blackwood" will contain a very stirring ballad by the celebrated Tory poet of that powerful periodical, (making ample amends by its *trenchant* energy for some little scurrility,) in which the Ministry will be most severely handled, it being a spirited defence of that gallant fellow, the Emperor NICHOLAS. We have been informed that the *burden* is the following:—

"Things have arrived at a very pretty goal,
If a chap mustn't wallop his female Pole!"

——"WHAT does *Niagara* mean?

"*Broken water*, I believe; but one gets so many different meanings for these names, from those who profess to know more or less about the native dialects, that you can never be certain. For instance, a great many will tell you, on Chateaubriand's authority, that *Mississippi* means *Father of the Waters*. Some years ago one of our Indian scholars stated that this was an error; that the literal meaning of the Mississippi was *old-big-strong*—not quite so poetic an appelation. I asked Albert Gallatin about it at the time—he was considered our best man on such subjects—and he told me that the word, or words, for the name is made up of two, signified *the entire river*. This is a fair specimen of the answers you get. I never had the same explanation of an Indian name given me by two men who pretended to understand the Indian language."—"*Carl Benson*," *in Fraser*.

——MR. HENRY HALLAM.—We have received with great regret intelligence of the death of Mr. Henry Hallam, only surviving son of the eminent historian of the "Middle Ages." This melancholy event took place at Sienna, on the return of Mr. Hallam and family from a short visit to Rome. It will be remembered by the large class of friends and admirers to whom Mr Hallam is justly endeared, that a similar misfortune, almost identical in some of its circumstances, bereaved him several years ago of an eldest son, whose genius and whose virtues had singularly endeared him to all his contemporaries. So sudden and so painful an affliction has seldom fallen twice upon the same family; and it is increased by the premature close of another life rich in every promise of personal excellence and professional distinction.—*Times*. [The elder brother was the "Arthur" whom Tennyson mourns in "In Memoriam."]

——THE *Liverpool Albion* has received from M. Soyer some interesting particulars respecting the *extravagance culinaire a la alderman*, or 100 guinea dish, prepared by him, and placed before his Royal Higheess Prince Albert, the Lord Mayor of York, and the Lord Mayor of London, on the royal table, at the grand civic banquet, given in the Guildhall of the city of York, on the 25th ult., containing a small portion of the following articles:—5 turtle heads, part of fins, and green fat, £34; 24 capons, the two small *noix* from each side of the middle of the back only used, being the most delicate parts of every bird, £8. 8s.; 18 turkeys, the same, £8. 12s.; 18 poulardes, the same, £5. 17s.; 16 fowls, the same, £2. 8s.; 10 grouse, £2. 5s.; 20 pheasants, *noix* only, £3.; 45 patridges, the same, £3. 7s. 6d.; 6 plovers, whole, 9s.; 40 woodcocks, the same, £8.; 3 dozen quails, whole, £3; 100 snipes, *noix* only, £5.; 3 dozen pigeons, *noix* only, 14s.; 6 dozen larks, stuffed, 15s.; ortolans, from Belgium, £5.; the *garniture* consisting of cocks-combs, truffles, mushrooms, crawfish, olives, American asparagus *croustades*, sweetbreads, *quenelles de volaille*, green mangoes, and a new sauce, £14. 10s.: total, £105. 5s. The way M. Soyer accounts for the extravagance of this dish is, that if an epicure was to order this dish only, he would be obliged to provide the whole of the above mentioned articles.

——A MONSTER GLOBE.—We stated some time since that a monster globe was in course of construction by Mr. Wyld, M. P., for the Exhibition. Considerable progress has been made in its preparation. The mountains will be in relief, the regions of ice will be shown in all their dazzling tints, and the snow-line marked upon the mountain ranges. The courses of great rivers will be seen like threads of silver; the known volcanoes will be marked by bright red lights; the proportions of land to water, and population to territory, and the great trade districts and lines of commerce, the latter marked by moving ships, will be observable at a glance. The globe will be 56 feet in diame